

ZION'S HERALD

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THE FIRST METHODIST EDUCATIONAL CONVENTION will be held in this city, the 16th and 17th of next month. New England, as usual, gives the Church the key-note. The programme, as reported last week, has been revised by the Committee, and the following is its latest form:—

Tuesday, 7½ P. M., sermon by Prof. Rice, at the Bromfield Street Church.

Wednesday, 8½ A. M., Organization.

9 A. M., "Methodist and other Church Educational Statistics in New England," Rev. D. Dorchester.

9.45 A. M., "The Duty of our People to Give their Children the Best Education," Dr. Cooke, Rev. A. McKeown, Prof. Arey.

11 A. M., "Duty of Young People to Become Teachers in Public Schools," Prof. Kimpton, Prof. Robinson, Rev. H. Lummis.

12 M., "The Bible in Schools," Dr. Townsend, Rev. M. W. Prince, Rev. R. S. Stubbs.

2 P. M., "The Study of French and German in our Public Schools," Prof. Prentice, Prof. Latimer, Rev. F. W. Dinger.

3 P. M., "Theological Education in the Methodist Episcopal Church," Dr. Warren, Dr. Webber.

4 P. M., "The Educational Society of the Methodist Episcopal Church. The Call for its Efficient Organization," Rev. Dr. A. Lindsey, Rev. D. Sherman, Rev. I. Luce.

5 P. M., "Professional Education other than Theological," F. J. Perry, esq., Melville M. Bigelow, esq., Dr. Chase, of Haverhill, and Dr. Warner, of Worcester.

Wednesday evening, Addresses by Rev. Wm. Rice, member of the Massachusetts Board of Education, Rev. Dr. Barrows, and Rev. Dr. Newhall.

Thursday, 8.30 A. M., Colleges and Women, Dr. Cummings, and C. W. Cushing.

10 A. M., "Our Educational Institutions for New England," Dr. Thayer, Dr. Torrey.

11.30 A. M., "Claims of our Schools on the Liberality of the Church," Rev. D. H. Ela, Rev. Dr. Patten, Prof. Wilder, H. B. Aylesworth, esq.

2 P. M., "Our Publishing Interests for New England," Rev. M. J. Talbot, A. S. Weed.

3 P. M., Resolutions.

This live programme shows how full and how important the theme that convenes this body. It will commence its sessions, probably, in Wesleyan Association Hall. It is expected the leading name will prepare an essay or address, not over fifteen minutes in length, and the gentlemen that follow will give their views in briefer form. The selections are made to secure well-considered views, and make the debates mature and influential.

We are glad our educators are going to see each other, face to face. They have never thus convened. We hope all that can will be present. It is near the close of the terms in most of our seminaries, but it was thought by the Committee that the time was better than during Thanksgiving week, or the week previous, or the week subsequently, while December would be too late to be agreeable to most visitors.

We have no doubt that beds and breakfasts can be provided for all who wish to attend the Convention, and are not provided for by their friends.

The fares it will not probably be possible to reduce, but at the full fare the visitor will get his money's worth. They will certainly be provided for the participants.

We have no doubt the Convention will prove an important aid to our educational work.

FEELING BAD. — We regret that our genial friend, Mr. Sanborn, of *The Republican*, does not enjoy his mind any better. In the absence of the editor, he got up a storm of fury, quite unbecoming a cool Cambridge and Concord philosopher, over Gen. Butler's slight and unjust brush against his John Brown career; a career very honorable to himself, but like most honorable things, done by honorable men, to be commended, and defended even, by others, and not by those who simply thus discharged their duty. Yet so inflamed was he against this illusion of a few moments, that he tried to get the General's platform; and not succeeding, said all sorts of unmannerly words against him on his own platform, the editorial department of *The Republican*. We are not aware that he allowed Gen. Butler to reply in the same columns, and do not suppose it would have amounted to much for him to have attempted an en-

trance there. He used such words, even in big capitals, that made his paper an offense, and shocked the sensibilities of its best subscribers. He said his father was hung, allowed a tool to caricature his defect in vision, a caricature nobly answered by the remark, if afflicted with strabismus of the eye, "I thank God I am not with strabismus of the heart."

This fullness of spleen and vindictiveness does not abate, even with victory. Most victors treat their conquerors respectfully. This one spoils his dead. He goes farther yet, and breaks forth in like luxuriance against anybody that did not oppose his foe. He varies his assaults on Christianity and the Church with what Gov. Hawley would call "blackguardism." "The gentleman in politics" is not found in that editorial chair at present. He fails to see how thoroughly every idea by which he won his just fame is accepted by the leading party of the nation, and how steadily it refuses to advocate the Prohibitory doctrine, and falls to abusing those who see and say these things. *N'importe*. The great cause he fought for, won in spite of the opposition of *The Republican* of that day, which undoubtedly cast insulting reproach on his name, as it did on that of his eminent associates, John Brown, Wendell Phillips, Charles Sumner, Henry Wilson, John A. Andrew, and Wm. Lloyd Garrison. So will this cause win, despite his classic or vulgar sneers at its advocates, and he himself as a veteran editor of that sheet, may yet print in its editorial pages, praises on the very men he now vainly tries to beslime; even as the abolition leaders, except Wendell Phillips, the greatest of them all, are now subjects of its fulsome praise. He and his journal still prove the saying true, "Your fathers killed the prophets, and you build their sepulchres;" except that the *Republican* improves on it by doing both the killing and the monument-building. The Connecticut Valley has to bear this infliction. It needs great grace. Every Christian Church, every Christian doctrine and reform, about every Christian minister have been shot at from its lofty towers. Since Mr. Holland left, that has been its changeless character. Sometime they will wake up to the necessity of putting some morning paper in that section that shall have respect for some moral principle.

The Methodist Social Union saw another sight at its meeting last week Monday than "it usually beholds." An audience of gentlemen and ladies were assembled in the Association Hall, numbering over two hundred. A choice supper had been served, and they were pleasantly chatting, when the Governor appeared at the entrance with the President on his arm, and Vice-President Colfax following, attended by a gentleman of the City Committee. Clapping and handkerchief-shaking attended their steps to the rostrum. The Governor introduced the distinguished visitors, three cheers were given, "America" was sung, and a hand-shaking took place. The lips were sealed except to private ears, but the sight and grasp of the chief officials will be long remembered. Mr. Colfax was very chatty, and but for official etiquette would have added the gift of speech to his smile and grasp. He is not looking as well as formerly, but is improving steadily in health.

After their departure, Rev. Mr. Bidwell read a hymn, which was sung by the audience under the lead of Prof. Tourjée, and then led in prayer. Rev. Mr. Hazelton, just from Queenstown, spoke of his country and work, introducing his remarks with a happy story, that after seeing, speaking with, and shaking the hand of our King, "he was like a fellow Irishman, who, on a visit of King George, being driven by the press prostrate into a bog, horse, cart, and self, was asked by a sympathizer, in true Irish bullism, "Are you dead, Mike?" "No," he replies, "not dead, but spacheless!"

A bust of Enoch Mudge, the first Methodist preacher, raised up in New England, and given by his daughter

to the Wesleyan Association, was exhibited, and a pedestal for it ordered by the Union. It was a notable incident, that the first exhibition of this strong, clear, artless face and head of our first New England preacher, hardly a quarter of a century dead, should occur on the night when a Governor, Vice-President and President, who attend on his Church, should be present. If the Church keeps as humble and as true to the Gospel of Christ in faith and works as was her first ministerial fruit in this region, she will yet see other kings among her nursing fathers, and other queens among her nursing mothers, than those of America. A number joined the Union. Its prospects were never better.

OUR CHURCH LOSSES IN CHICAGO. — We have given columns elsewhere of this, concerning the greatest of fires in American history. Later incidents are still full of interest. *The Northwestern* is transferred to Cincinnati, and published for the present as *The Western*, over which the two official editors have the joint charge. So the favorite idea of our great Western paper seems to be in a possible way of experiment. Dr. Reid edits his part of it from Chicago. He describes the fire at length, says that the Wabash Avenue church was saved by a pile of sand lying at its side, which was heaped up against the woodwork, and kept constantly wet by water brought in pails from the lake. It was the only building on its block that was saved, and is now used as the Post-Office. We lost a German and a Scandinavian church, as well as Grace Church, of which Rev. M. M. Parkhurst was pastor. The Grant Place Methodist Episcopal Church is just one square beyond the apex of the disaster. He thus tells one how to map the fire:—

"Take a pencil and paper and draw a vertical wavy line eight inches long, to represent the lake shore line. From the middle of this draw a wavy line three-quarters of an inch long, westward, to represent the main branch of Chicago river. From the west end of this, extend a branch indefinitely northwest to represent the north branch of the river, and add another line from the same point south, to represent the south branch. The outlines of the three divisions of the city will thus appear.

Let inches represent miles. Madison Street, in the South Division, running east and west, is a half mile south of the river. The parallel street one mile south from the main river is Harrison, and the parallel street one and a half miles south is Twelfth. The first street north of the main river is Kinzie, and it is one half mile north of (the above) Madison Street. The next half mile brings you to Chicago Avenue; the next half to Division Street, the next to North Avenue, the next is Centre Street, and the next is Fullerton Avenue. Fullerton Avenue, where, in general terms, the fire ended, to Twelfth, where it began, is four miles due north of Twelfth Street, where it began.

State Street, running north and south, is one quarter of a mile west of the lake shore (or one quarter of an inch on the map), and a parallel line one half mile west of State Street will run north and south through the junction of the river's branches.

The fire originated at half-past nine o'clock, Sunday evening, October 8th, at a point near Twelfth Street, a few blocks west of the South Branch of the river.

The Book-room property loss was valued at \$100,000; the Clark Street property had just been relieved of its last mortgage, and was commencing to appropriate its income of \$35,000 a year to Church Extension. Its fall, Dr. Reid thinks, is the fall of Chicago Methodism. In this, we trust, he will prove to be mistaken. Revs. Messrs. Boring, Leonard, Parkhurst, Daniels, Truesdell, and our Scandinavian and German pastor were entirely burned out.

The Hearth & Home is an uncommonly lively sheet, full of pictures and pieces all bright and taking. It must beat all its rivals soon. Its last number had a comical answer to a question "how to raise a young pig by hand," a laughing farmer holding the squealing pigling by his tail.

Original and Selected Papers.

AUTUMN.

BY MARIA J. BISHOP.

Each rustling breath of balm,
In autumn's golden calm,
Sweeps through the amber air with softer sigh;
The burning woodlands gleam,
Like *Aëna's* lava stream,
Waves dusky light against the purple sky.

The reaper's arms are filled,
Each anxious wish is stilled,
For rich *Pomona's* cornucopia pour
Profusion at our feet;
While echoes still repeat,
"Our God is gracious, as he was of yore!"

And Beauty down the glade,
Her sparkling path has made;
And jewels burn beneath her regal tread;
On every leaflet sear,
Memento moris dears,
Hang blazoned scutcheons on the oak's tall head.

The pine-tree's music low,
Murmurs, as if in woe,
And branches rustle in a shiv'ring sigh,
As if to say, "How sad
To drop our garlands, glad,
And hide our beauty in Death's marble snow."

Yet every drifting leaf
Encourages belief
In that great Arm that resurrection bears;
All symboeth that He
Hath immortality,
And Nature, *spring-time*, in eternal years.

REV. NELSON STUTSON, A. M.

BY REV. DR. THAYER.

When one purely good, and truly great, falls out from our company, it is alike becoming and profitable that we pause, and, in a survey of his history learn, if we may, what and whence those qualities that made him so beloved and useful.

Rev. Nelson Stutson, of the New England Conference, possessed rare traits of mind and heart; and, in his brief ministry, was eminently successful, and greatly beloved. He left the ranks of the Church militant, on Sabbath morning, April 16, as calmly triumphant, as his life had been sweetly trusting. His departure causes a vacancy in our ranks, that we feel the more deeply as we remember the virtues that, adorning his life, rendered him so genial and valuable as an associate.

In searching for the causes that combined to form such a character, we are less curious to know the ancestry, or circumstances of birth, than the individual relations and acts. The records of American biographies are rapidly dissipating distinctions based on blood or birth.

Of the early life of Bro. Stutson we know little, except that he was born in Palmer, Mass., and when but a youth, in 1848 or '49, while employed at a place known as Three Rivers, in Palmer, he was induced to attend the Methodist Church in that place, and, under the labors of Rev. C. L. McCurdy, was led to Christ. He had not been favored previously with any special religious training, and his thoughtful temperament, rather than any other cause, perhaps, led him to heed the Spirit's call, and give his heart to the Saviour. At this time he was a youth of slender frame, thin, pale face, clear prominent forehead, and mild but expressive eye. Probably almost any visitor to the place of his labor would have noticed him among his associates. There was a promise in his aspect and bearing. But whether it should prove a promise of proficiency in sin or in piety, was only determined by that voluntary yielding to the Spirit's call, and his becoming savingly acquainted with the Saviour. But for that Methodist meeting, that conviction for sin, that penitence before God, that pardon and renewal sought and found, that life, most likely, had not been heard of by us, nor its sweet influence been so happily and powerfully felt by so many. Who can estimate the worth of a single genuine conversion, or the loss often sustained through a single neglect of offered salvation?

That penitent factory boy, a penitent at that humble altar, in a place called in derision, "The Eel-pot," was a scene, some doubtless looked upon with indifference, if not with scorn; but the angel throng, as unperceived they mingled in the company, and saw, as men could not, the far-reaching influence and glorious consequences of that act, were filled with unspeakable joy.

Young Nelson was a converted youth, and in this was the key to his subsequent life, for that life was henceforth hid with Christ in God. We linger over this scene because it was the pivot on which turned his life and destiny. Many a capability of measureless power is lost to the world, or vastly worse than lost, for

the want of such an experience. Every true life takes its beginning from the foot of the cross.

Soon after this event, Bro. Stutson felt an ardent desire for an education; and though without means or friends to aid him, he sought the privileges of the Wesleyan Academy. There, by his marked ability, deep devotion, and faithful attention to duties, he soon won for himself a high place on the records of the academy, and in the regards of his associates. Cheerful, cordial, and conscientious, none knew him but to love him.

In 1854, he was entered as a student in the Wesleyan University, and about this time was licensed as a Local Preacher. As a collegian, he developed those qualities of mind and heart that won for him the highest esteem, alike of his Professors and his fellow-students. To the qualities in rare perfection of a devoted Christian, a genial friend, and an accomplished scholar, he added marked excellences as a speaker and as a writer in prose and poetry. His imagination was pure, clear, and brilliant, and his muse was inspired at the fountain of Christian love. In none of the many playful freaks of his fancy was the morality of truth overlooked. He graduated with distinction with his class of '58. Here we pause to notice this second point in the history of this good man. As a converted young man, with that first and all-important step deliberately and firmly taken, that numbered him with the people of God, he looked out into the world, the vineyard of his Lord, and then into himself, and considered carefully the important inquiry, How can I best serve the cause of Him, whose I am?

He judged that a high mental culture, as well as a high moral purpose, was not only desirable but necessary for the work to which the Master called him. None but such as have seen them, ever can know the unmeasured mountains of difficulties that stretch onward before a youth, as he looks towards a thorough educational course, and finds himself without visible resources for the enterprise. If it was an evidence of Abraham's faith that he went out from the land of his nativity not knowing whither he went, it is an evidence of faith not less perfect when a pious young man without pecuniary resources, ventures upon such an undertaking. For want of such faith many a bright light has either burned but dimly, or been entirely lost to the Church and the world. But this young Christian as he carefully surveyed the whole field, while he stood appalled at the difficulties, looked calmly up to the God in whom he trusted, and adopted as the principle that should govern his course, "Whatever ought to be done, can be done. Duty is mine, results God will care for." This was the second decisive point in the history we are tracing, and we cannot too earnestly commend the example to all our Christian youth. We have never known a persistent effort of this character, made in the fear of God, and in reliance upon His aid, that did not succeed. The path must indeed be rough and steep, but the fruit gathered will be all the richer, and the harvest the more abundant.

Having thus successfully completed his course of preliminary education, and developed qualities as a writer and speaker that would have rendered his success certain, in the pursuit either of wealth or fame, turning from all allurements of such a character, he gave himself at once to the self-denying toils of the itinerant ministry. In the spring of 1851 he was received on trial into the New England Conference, and appointed to Pynchon Street, Springfield. In this large and responsible charge he acquitted himself as a minister, most creditably to himself and acceptably to the people. Having served this Society two years, he was stationed at Greenfield, where, though he labored in feeble health, his labors were highly appreciated and profitable. Two years at Union Street, Springfield, two at Dorchester Street, Boston, and two at Harvard Street, Cambridge, completed the term of his public ministry. Early in his second year at Cambridge, his health which had been increasingly precarious, gave way. He struggled manfully for life, visited Europe, and sought in every way he could to stay the tide of disease, but it was of no avail. With calm resignation he yielded, and retired from the work he loved so well, an act the most trying a devoted, soul-loving minister of Christ in the meridian of his days and usefulness, can be called upon to perform. He looked with unspeakable longing for the work, but sweetly yielded to the voice of the Master.

Here we again pause, to call attention to this third period in our history, as this youth, beautiful in feature and in form, gifted in the powers of thought and of speech, stood upon the platform of his Alma Mater, to lay a grateful tribute at her feet ere he went forth to the sterner duties of life, he was not unaware that fields were open on every side of him, inviting to his genius, and promising rich returns in wealth and earthly honors. Many a youth, similarly inspired by a call to the ministry, in his educational career, has faltered and

failed at this point, and often the fall of them has been great. But our Stutson conferred not with flesh and blood. Though embarrassed by debt, and in every fibre of his sensitive nature feeling the embarrassment, yet he wavered not. From glittering prospects, he turned to the more rugged paths of duty. Fidelity to duty was the most prominent characteristic of his career as a Christian minister. Every power and capability he possessed, with every hour of his available time, he scrupulously devoted to his one life-work. In his study, among his people, in the sick-room, in the house of mourning, in the social gatherings, as well as in the pulpit, he freely exerted all his powers to promote the interests of his work, and the cause of his divine Master.

The poetic productions of his pen, the more extended of them prepared for the anniversary and lecture platform, while they sparkled with genuine wit and playful humors, also abounded in most scathing denunciations of wrong, alike in Church, State, and society, and an earnest advocacy of the claims of our holy Christianity. He was one of our most popular platform speakers, but would not allow himself to devote time and strength needed in his ministerial work, for this secondary, though, perhaps, profitable employ. With him such labor was mostly confined to aiding our weaker societies in raising funds. Among the most noted of the lecture poems was one entitled, "King Cotton and King Corn," and "The Blessings of Poverty." In the former of these he portrays the supremacy of free, over slave labor, and predicts the speedy triumphs of freedom over tyranny. In the latter he in poetic strains sings of the influences of life's sterner struggles in molding character. In addition to these, many fugitive pieces of rare beauty in thought and diction, made their appearance in the periodical, of the day, among which, one entitled, "Under The Rod," is a rare gem.

Bro. Stutson was a close student, and mastered well themes that came under his scrutiny. As a thinker, he was clear and practical; as a writer, he was terse and comprehensive in his style, and presented his thoughts in logical forms, happily wreathed in beautifully illustrative flowers of rhetoric. As a speaker, he was classically eloquent and persuasively impressive, with a frequent play of a most pleasing poetic fancy. An audience always hung with delight upon his lips, and retiring carried with them instruction and profit.

The closing scenes of this good man's life were not marked by any ecstatic triumph, but as his life had been by a sweet, calm trust in God. When, after he had given up all hope of recovery, he was asked if he had any doubts or fears respecting the future, he promptly replied, "None, this is no place for doubts, I settled all these long since." Slowly, and in weariness most painful to the flesh, did he pass along down the gentle declivity toward the grave, but patience had its perfect work. The sweet spirit of his sick-room was a beautiful comment upon the gospel he had preached with so much pleasure and confidence. A dearly-loved wife and little daughter ever nestled near his heart, and hard it was to leave them, but he calmly committed their interests to the great Father, and confidently left them there.

THE SUCCESSFUL SUNDAY-SCHOOL TEACHER.

Read by Mrs. E. A. Howard, at the Worcester District Sunday-school Convention.

In God's great universe every star has its place. In the heavens a path is traced for the humblest satellite, whose borrowed light has never reached us, as well as for the largest sun that silently sweeps its mighty orbit.

So in the universe of thought, every mind has its own sphere. In the moral world there is holy work for every heart; there is many a consecrated cross that only one soul can bear. And while every Christian should have a part in carrying on the work of God in the world, it should be his first aim to find for what department he is best fitted.

Certain qualities of mind and heart fit persons for a particular work. And he who possesses these qualifications is as truly, if not as emphatically called of God, as is the minister of the Gospel. If he disregard this summons he is not only dwarfing his own spiritual life, but is retarding the work of God in the community. Especially is this true of Sunday-school workers.

The time is so limited, the variety of mind is so great, and the responsibility so high, that it is of the greatest importance that only those who are adapted, undertake the work. But who are fitted? What qualifications are required? Who is the successful Sunday-school teacher?

A person is successful in any position, who, possessing average natural abilities, makes the greatest possible effort to use them rightly. God only gives us the germ, the root-bud of any faculty. It is ours to water and nourish, to cherish with tenderness and prayer, to be diligent that it shall bud and blossom to his glory.

One of the first things required of a Sunday-school

teacher is, that he should have a fair intellectual training. It is not necessary that he should have a college drill, or even a thorough knowledge of all the subjects connected with the Bible, for these, we should find, would embrace almost the entire circle of learning. But he should have, at least, a knowledge of the history and geography, and, as far as possible, the biography mentioned in the lesson. He should be able to compare parallel passages, to explain apparent discrepancies, to simplify the illustration, and unfold the doctrine of the text.

Much of this may scarcely be hinted at in instructing younger pupils, yet it will give the teacher a power never understood by the superficial instructor, who each Sabbath, before his class, pours out (or perhaps that is too generous a term, I might say, *doles out*) his whole stock of erudition in fifteen or twenty minutes.

A well-informed teacher will not fear lest his bright boys and girls from the high-school detect his ignorance; or that his Bible-class will understand why he leaves the most interesting part of the lesson, and wanders off into prosy generalities.

Many a teacher loses the respect of his class through ignorance that he might avoid, if he studied the Bible with half the diligence that he does the details of his business.

But there may be danger, especially with younger pupils, of being *too learned*; not, however, because the teacher knows too much, but because he knows too little.

Let there be a great variety of illustration, not the bare statement of fact. Let the eyes be not only windows through which the soul of the child shall look out, but avenues through which the beautiful truths of the Gospel shall flow in.

Let an appeal be made to every sense. Let skill and genius, let all that is winsome and refining in woman, all that is noble and elevating in man, be consecrated to the Sunday-school work.

Again, a teacher may possess a complete intellectual outfit, may have a large reserve of stories and instructive novelties, yet fail because his heart is not in the work. He ought to love teaching for its own sake. If beams of light and truth shine into his heart, he ought to be thankful he can reflect light and warmth into some other heart. He must love the work, and this he cannot do unless he love the souls committed to his care. He must feel, here is character to be molded; here is a soul to be influenced for eternity; this is a precious trust; Jesus died for such as these.

As Christ yearned and wept over Jerusalem, so ought his followers in the Sunday-school with earnest tenderness to plead with their pupils.

They ought to follow them, even beyond the school, and be interested, as far as possible, in their secular affairs. When they grow too old to attend Sunday-school, as too many children do, still to follow them with interest, and to keep always a warm place in the heart for the youthful prodigal.

Sunday-school teaching, also, includes what we mean by the little Anglo Saxon monosyllable, *work*. Not only mental labor, but the hands must often be employed. The busy feet must run many little errands for Jesus. It may cost many a long, weary walk, through low and filthy streets, perhaps, to find all the sick, or poor, or negligent pupils, yet I think no teacher who has ever tried the experiment, feels it a hinderance to his success.

Personal effort in the families of Sunday-school children will accomplish more than sermons from the pulpit.

Let persons feel that you have an interest in them, that you appreciate and respect all that is worthy in them, and the hardest may be won.

If you have a home, let your Sunday-school class become acquainted with you there. A glimpse of you in the familiar social relations will dissipate reserve, and render a confidential acquaintance easy.

Other qualities might be mentioned necessary to success, as self-control, the mastery over one's self in order judiciously to guide others, punctuality, patience, that golden virtue that, unwearied in well-doing, bears with the sins and frailties of others.

I find also among my topics, energy and enthusiasm; but he whose heart is full of love to God and human souls, has the best incentive to energetic effort, and he who believes in the power of prayer and the ministry of the Holy Spirit, is moved by the sublimest enthusiasm.

But how can we better answer the question, "Who is the successful teacher?" than in the words of Solomon, "He that winneth souls is wise."

The garnerer of souls! He may be illiterate, may understand but little of Scripture, have heard only the voice of Jesus, saying, "I am the way;" yet, if he can persuade sinners to come trooping along that way, he is successful. He may have none of the machinery of modern Sunday-schools, yet if the magnetism of his holy life draws men to Christ, if his telegram of prayer is re-

ceived in heaven, and the answer comes flashing back to some penitent soul, he is successful.

We may rejoice over our full classes, our large average attendance, or our ready recitation, yet not until the Judgment Day shall we know who has done most.

When Robert Raikes with his scholars, ragged no longer, shall lead the mighty procession of those, who, influenced by the Sunday-school, "have washed their robes, and made them white in the blood of the Lamb," when we see whose crown of rejoicing is brightest with stars, then, and not till then, shall we know who is the successful Sunday-school teacher.

THE CAPE HORN ALBATROSS.

BY REV. N. ADAMS, D. D.

The ship lay tossing on the stormy ocean,
A head wind challenging her right of way,
Sail after sail she furled; in exultation
The waves accounted her their yielding prey.

On her lee beam the Patagonia coast line
Keeps ambushed reefs to snare the drifting keel;
We fancied breakers in the dying sunshine,
And questioned what the daybreak would reveal.

No cities, towns, nor quiet rural village
Gladden the heart along this lonely way;
But cannibals may lurk with death and pillage
For all whom winds and currents force astray.

The Falkland Isles, Tierra del Fuego,
Straits of Le Maire, the near Antarctic Zone,
The storm horn whose rocks the tempest echo,
Can faith and courage there maintain their throne?

Watching the swell from out the cabin windows,
The towering waves piled high and steep appear;
But what is riding on those mighty billows?
An albatross. The sight allays my fear.

Her snow-white breast she settles on the water,
Her dark wings fluttering while she trims her form,
Then calmly rides; nor can the great waves daunt her,
Nor will she heed the menace of the storm.

She spreads her wings, flies low across the vessel,
She scans the wake, then sails around the bows,
Not moving either pinion; much I marvel
How like one flying in a dream she goes.

She craves the presence of no other sea-bird;
She revels in the power to go at will;
The ocean solitudes, the wandering sea-ward,
The distant sail, her daring spirit thrill.

Behold this fowl hath neither barn nor storehouse;
An unseen Hand assists her search for food;
Storms bring her up deep things of ocean's produce,
Prized the more highly in the storm pursued.

With joy each day I'll take the wings of morning,
Dwell in the utmost parts of this lone sea;
E'en there Thy hand shall lead me, still adoring,
And Thy right hand shall hold who trust in Thee.

PULPIT POWER.

The great want of the times is power in the pulpit. We need more ministers—better educated ministers; but after all, the great want is powerful preachers and devoted pastors. We have long been convinced that ministers generally do not pray as frequently, as devoutly, as fervently as they ought. There is no getting "power from on high," except by prayer. Without this, there may be pulpit fire-works, but the Spirit of God has nothing to do with them—"the thunder of his power" responds alone to mighty prayer. We do not say that this will always produce immediate demonstrative results; but these will sometimes follow. *The Christian World* says: We know a London minister who delivered a sermon which was the means of twenty-eight conversions. We know another who preached a discourse of great power, and thirty-six conversions took place. An eminent Independent minister in the provinces preached one Sunday evening, and seventy-six persons attributed their conversion to his appeals, and one of them became the Mayor and member of Parliament for the city in which the preacher resides. A tradition obtains in Cornwall that Joseph Benson once preached to an immense open-air congregation, and that five hundred persons professed to find the Saviour, and joined the Wesleyan Societies; and those who have read his life know that he often preached with such transcendent power that his congregations could scarcely keep their seats. James Sherman often preached with great effect. A brief extract from his biography will confirm this statement. We quote his own words:

"Occasionally God blessed and distinguished the preaching of His Word by remarkable manifestations of His saving power. In the early part of the year 1837, I preached one Sabbath evening from Mark vi. 36: 'And there was also with him other little ships.' The text was striking, and caught the attention of the congregation. The subject was the earnestness with which men must seek for Christ, and the risks they must be willing to run to find Him. As I proceeded in the illustrations and enforcement of the principles stated, there came from heaven a celestial breeze, and one little ship after another seemed to start in search of Christ, until they became a fleet. The feeling upon my own mind was that I was ready to risk all to go with Christ, so glorious a Saviour, so exalted a Captain did he appear. And this feeling was apparently communicated to the congregation. They were melted into penitence and tears. Never shall I forget the impression made when at the close of the sermon I gave out the hymn—

'Jesus at thy command,
I launch into the deep.'

Had it been possible and decorous then and there to have put the question, and to have asked every one willing to embark for the celestial country to hold up the hand, I verily believe almost every one, and most of them with tears, would have uttered, 'Here am I—take

me.' When I descended from the pulpit, both vestries and the school-room were filled with persons anxious to converse with me. I began to talk with them one at a time, and asked a few *careful* persons in the Church to distribute themselves among *careful* persons in the Church to In the midst of my converse, and in the school-room. more than an hour, a gentleman of *careful* had waited knocked at my vestry door, and said, 'Sir, here is enough to fill twenty boats; what will you do with us?' Exhausted beyond measure, I kneeled down and prayed with them. The place was literally a Bochim. After pronouncing the benediction, I begged of them to retire, and to come and see me on the morrow or on Tuesday. The greatest number did so; but some were afraid, dear souls! that the impression would wear away, and others were so circumstanced that that was the only time they had, and they begged, as for their life, that I would converse with them for a few minutes. I remained amongst them until eleven o'clock, listening to their repeating vows and anxious expressions of faith in Christ. The excitement sustained me for the time, and a night's rest recruited me. But O it was worth dying for to witness such a scene. After suitable examination, many were admitted to the Church, eighty-four of whom attributed their conversion to Christ to that sermon. How many joined other churches is known to God alone. The larger number remained for years; many of them remain to this day amongst the most active and devoted of the members of the Church."

Laymen are often preachers of extraordinary power. Thomas Walter, a cokeburner by trade, who lived at Scotswood, on the River Tyne, was a man who, for earnestness and influence over rude congregations, had few equals. The lives of Samuel Hick, William Dawson, Robert Oxtoby, and Charles Richardson, the Lincolnshire thrasher, furnish many impressive illustrations of the highest usefulness. They worked with their hands, and then read, thought, prayed, and preached with all their might; and they had more conversions registered to their account in the book of remembrance than many preachers who array themselves in gowns, bands, and gold rings, and despise men whose lips the Lord hath touched with fire of heaven. "The Peasant Preacher," as Charles Richardson was designated, was a man of marvelous power in the pulpit, and this, too, when his hands were hard and sore with holding the flail with which, for years and years he thrashed his master's corn.

We have, in his life, the following account of his first sermon. Although he had made an effort to speak in public, he had not preached a sermon. He was not allowed to rest, however, until he had done this, and, at the urgent solicitation of the people, he went to the village of Greetham, and took a full service. He went with great reluctance and many misgivings, but resolved, as he said, "whether he broke down or not, he would have a good text." The Scripture he spoke from was Ezekiel xviii. 27: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." The first sounds of his trumpet were those of salvation. He lived long to proclaim the grace of God, and from first to last was wondrously successful. God gave him souls to his ministry under his first sermon; he spoke with great power, and several of the people of the village were awakened, and turned to the Lord. The population was only a hundred and seventy; but such was the holy influence that spread amongst the people after this, his first sermon, that in a short time all the adults in the village were converted to God except three individuals—two very aged persons, and a military pensioner, who said: "He would go no more to hear the Methodists, for if he did they would be sure to catch him!" Spiritual power seemed to attend this peasant preacher wherever he went. In his life we read sentences like these: "About fourteen or fifteen found peace in Christ." "Last week, not fewer than sixty persons were brought out of darkness into Gospel light and liberty." "Last Thursday night, about thirty people were brought to God. There were fifty more saved during the week." "Every evening between twenty and thirty penitents are seeking salvation." Whether he preached in a barn, a cottage, a school-room, or a village sanctuary, or occupied the pulpits of the great Methodist chapels in Leeds, Manchester, or London, it was the same—sinners were saved in dozens, scores, and hundreds. And yet this man was a simple Lincolnshire peasant, born in a cottage, and whose entire education cost only five shillings.

Let us have ministers of every sort, itinerant and local, thoroughly or only partially educated, but let them be men of God—men whose hearts are in their work—men who preach with the demonstration of the Spirit, and with power, and there will be signs following their ministry, in the conversion of sinners and the edification of the Church. — *Nashville Advocate*.

HOW THE WORLD JUDGES CHRISTIANS. — There are persons who judge of Christians as a man would judge of apples, who should enter an orchard and go stooping along upon the ground in search of them. He picks up one, a hard, green thing, no bigger than a walnut. He bites it; it is sour and bitter; it puckers up his mouth, and sets his teeth on edge. "Ha!" he says, throwing the untimely fruit away, "I hear them speak of apples as being so delicious—I'm sure I don't think much of this one." He picks up another, which looks yellow. There's a hole in it, but he don't know what that means; so he bites into it, and finds a worm. "Bah! apples delicious, indeed!" he cries in disgust; and then picks up a third, which is crushed by his touch, for it is rotten. So he condemns apples, because he has looked for them upon the ground instead of on the trees above his head, where they hang ripe and juicy. Just so, men judge of Christians by the rotten ones on the ground.

H. W. Beecher.

For the Children.

LEARNING TO PRAY.

BY MARY E. DOW.

Kneeling fair in the gray,
A beautiful child's mother's knee,
His little feet half-hidden,
His smile still coming unbidden,
And his heart brimful of glee.

"I want to laugh. Is it naughty? Say,
O, mamma! I've had such fun to-day,
I hardly can say my prayers;
I don't feel just like praying;
I want to be out-doors playing,
And run, all undressed, down stairs.

"I can see the flowers in the garden-bed,
Shining so pretty, and sweet, and red;
And Sammy is swinging, I guess.
O, everything is so fine out there,
I want to put it all in the prayer,
(Do you mean I can do it by 'Yes?')

"When I say, 'Now I lay me,'—word for word—
It seems to me as if nobody heard.
Would 'Thank you, dear God,' be right?
He gave me my mamma,
And papa, and Sammy,
O mamma! you nodded I might."

Clasping his hands and hiding his face,
Unconsciously yearning for help and grace,
The little one now began.
His mother's nod and sanction sweet
Had led him close to the dear Lord's feet,
And his words like music ran:

"Thank you for making this home so nice,
The flowers, and folks, and my two white mice—
(I wish I could keep right on),
I thank you, too, for every day—
Only I'm most too glad to pray.
Dear God, I think I am done.

"Now, mamma, rock me—just a minute—
And sing the hymn with 'darling' in it.
I wish I could say my prayers!
When I get big, I know I can.
O, won't it be nice to be a man,
And stay all night down stairs!"

The mother, singing, clasped him tight,
Kissed and cooled her fond "Good night,"
And treasured his every word.
For well she knew that the artless joy
And love of her precious, innocent boy,
Were a prayer that her Lord had heard.

—Hearth and Home.

A DAY IN POMPEII.

It was a clear, bright morning in the month of August, when we, a jovial party of four Americans left Naples to spend a day among the ruins of Pompeii. The ride was a pleasant one, inasmuch as the road lay through one of the most cheerful spots of this sunny clime. On our right sparkled the waters of the sea, surrounded by the curved promontories, with a coast of changing color—blue vanishing into green, and *vice versa*—the same that existed eighteen centuries ago.

While we were admiring the grandeur of the scene, our traveling *savant* recalled in brief, to our ready minds, the story of that eruption, which—

—mingled with absorbing fire,
Wreaked vengeance with resistless ire."

It was the 23d of November, A. D. 79. A loud noise was heard, like that of thunder rolling over the clouds of the heavens, in the direction of the mountain, and subsequently flame and melted substances were seen issuing from the crater. The earth began to tremble, and it seemed as if the very elements were dissolving, and Nature dying amid untold agonies. The small villages which lay clustered around, assailed by the torrents of flame, took fire. At Pompeii, it is said, the people were assembled within the amphitheatre, to witness the ghastly spectacle of a gladiatorial festival. As soon as the danger became known, they rushed wildly into the streets, where death threatened them in turn. Night came on, and with it increased horror. The shower of ashes began falling, like burning snow, gradually but fatally. But who would not rather imagine than describe such a scene—a scene where destruction threatened all! How awful a night, how fearful a morrow! Day, indeed, had come, but not the light of day; Pompeii was enveloped in a darkness into which not one ray of light could penetrate. And such gloom was to last until long centuries should have rolled away!

Our companion ceased; the train also stopped, and the conductor, entering the car, shouted almost frantically, "Pompéja! venite di quà, signóres."

Yes, we had arrived at the ruins, after an hour's ride, and soon found ourselves upon *terra firma*. Leaving the station, our attention was first drawn toward a modern-built, but rather antique-looking building. It was a tavern, or the *popina* of Diomed. We entered, and took seats at the table. To eat, or not to eat, that was the question, to be determined upon afterwards. The spokesman of the party asked for some *jentaculum* in the true Roman style. It consisted of a beefsteak and baked potatoes, followed, of course, by something to drink.

While thus engaged, our learned friend checked our

gossip by relating a few sober facts, which it is well to know before entering the silent city.

In 1748, some workmen—vine-dressers—engaged in their usual labor, accidentally touched upon something hard, which in time proved to be a stone wall. The attention of Don Rocco Alcubierria was called to it. He, with a party of engineers, began immediate exploration. That a city lay buried there was a conclusive fact; but that city was thought to be Stabiae. Eight years later, evidence showed it to be Pompeii. The exploration thus begun proceeded at a very slow rate. Winklemann, visiting the excavations in 1758, remarked: "Our descendants of the fourth generation, at the present rate, will have digging to do among these ruins," a prophecy which has proved only too true. From its discovery to the present time, excavations have been going on, successively, under Charles III., Murat, and King Ferdinand, and still more recently under the well-managed auspices of Signor Fiorelli. But the third part of the buried city is not unearthed yet. And, at the present rate, again I venture to repeat the remark of the German artist.

"Be prepared," said our friend, "to leave the outside world. Be ready, with full strength and vigor, to climb over a rising slope of rubbish, and don't mind the dirt."

We were ready to encounter anything; and, after paying two francs apiece at the office to a seedy-looking individual in gray clothes, deep-set eyes, and long grizzly beard, we passed through the entrance to the immortal city.

We descend into the streets, which are not Broadway, for the greatest width will not exceed seven yards, and there are some not more than two and a half. They are raised, and variously paved with flag-stone, beaten-soil, or marble. The names by which they are distinguished are somewhat singular. There is the Street of Abundance; Twelve Gods; Modest Street; also from illustrious modern visitors—the King of Prussia, Goethe, Duke d'Aumale. In walking through these narrow lanes, it appears to you as if you were passing through a large city which had been visited by a fire, with nothing but bare walls remaining. The stores faced the streets, as now; but the large windows for display are gone, the doors are gone—a sight dreary enough!

The manner in which the various stores were distinguished from each other is worthy of note. "John Smith, Baker," or "Silas White, Barber," would have looked singularly enough to a Pompeian citizen. They had no sign-boards whatever, but paintings or carvings upon the front walls told of their professions. A mill, turned by an ass, represents that the proprietor was a miller. A goat, in terra-cotta, shows us the milk-depot. There is the shop of the barber, with its benches of masonry, where customers sat. Next door is the perfumer's, the druggist's, with a sign of Æsculapius—a serpent eating a pine-apple—and his various tablets, jars, and phials, containing dried-up mixtures. Not far from the druggist lived the doctor. We next arrive at the dyer's. Here we learn that the Pompeians used only minerals, such as cinnebar, minum, ochre, etc., in the preparation of their colors, with the single exceptions of lampblack from the vegetable, and purple from the animal kingdoms. The oil-merchant's establishment is easily pointed out, from the fact that the counters are beautifully covered with a slab of *cipollino*, and gray marble adorned with rosettes. Eight earthenware jars containing oil were found in the place. Then there are the eating-houses, scattered about, where guests were served with rich abundance. Wines highly perfumed—detestable in the extreme, it would seem to us—were always in great demand, and bread, several loaves of which were found in a bakery-oven, with the stamps upon them—*siligo grani* (wheat-flour), or *e cicera* (bean flour)—was used in great quantities. The loaves weigh about a pound each, round, depressed in the centre, and divided into eight lobes. Professor de Luca analyzed them carefully, and the result may be found in a letter addressed to the French Academy of Sciences.

But it would be a vain and useless task to recount the numerous sights to be beheld among the ruins of Pompeii. With the exception of the style of architecture, and the width of the streets, we see very little difference between ancient and modern life and action. The stores are the same, each laden with similar stock. There we witness the old posters announcing apartments to let, and the various inscriptions and scratches upon the walls.

As to the dwellings of the Pompeians, they, like those at Rome, were magnificent or shabby, according to the taste and wealth of their owners; of the better kind, examples prove them to have been model houses. There were the *atrium* and the *peristyle*, the former the public, and the latter the private part of the establishment. The *atrium* was a sort of court, covered with a roof, open in the middle for the passage of rain-water, which was collected into a large marble basin. From this

court doors led off into side-apartments, each of which had particular use, as sleeping-rooms, reception-rooms, and the like.

The *peristyle* was a real court, or a garden surrounded with columns forming a portico. From this opened doors into other apartments, used as dining-rooms, parlors, private rooms, kitchen, and servants' rooms. The dining-rooms were adorned magnificently with pictures and statuary, rich tables, and elegant couches for the use of the guests. It is well known that, at meals, guests did not sit in chairs, but always reclined upon their elbows. Hence the expression, imported from Carthage, "Make the beds," instead of "Lay the table."—*Abridged from Appletons' Journal.*

STORIES ABOUT LIONS.

The lion is strong and cruel, yet he will become attached to those who treat him kindly. A story is told of one who was brought from India, and who on the passage grew very fond of a sailor who had charge of him. His name was "Nero." On being shut up in a cage in London, he grew sulky, and was very fierce when any one came near him, so that it was dangerous even for his keeper to approach him.

One day a few weeks after Nero had been shut up in his new prison, a party of sailors visited the menagerie, and were warned by the keeper not to go near the lion, who every now and then growled savagely at those who were looking at him. All at once one of these sailors ran up to the cage, and thrusting in his hand, cried out:

"What! old shipmate! don't you know me? What cheer, old Nero, my lad?"

The lion instantly left off feeding and growling, sprang up on the bars of the cage, and put out his nose between them. Jack patted him on the head, and the lion rubbed his hand with his whiskers like a cat, showing evident signs of pleasure.

"Ah!" said Jack, turning to the keeper and spectators, who stood frightened and in astonishment, "Nero and I were once shipmates, and you see he isn't like some folks; he don't forget an old friend."

The following anecdote is told of a lion who was kept in a menagerie at Brussels. The den of this lion, who was named Danco, needed some repairs. The carpenter who had to make them, on seeing the lion in the same cage as that in which he was to work, started back in terror.

"I can't go in beside that beast," he said.

"But," replied the keeper, "I will take him to the lower end of the cage while you are at work."

Upon this they entered the cage, and the carpenter fell to work. For a while the keeper amused himself with Danco, but growing tired, dropped into a sound sleep. The carpenter worked on without fear, trusting to the keeper for protection from the beast he so much dreaded. Having repaired the lower part of the cage, he turned to ask the keeper's opinion of his work. To his horror, he saw the lion, and his keeper sleeping side by side. The lion awoke at the sound of the carpenter's voice, and glared at him fiercely; after a warning growl, which seemed to say, "Don't come too near my master," it placed its paw on the keeper's breast, and composed itself once more to slumber. To the carpenter's great joy, some of the attendants came up and awoke the keeper, who did not appear the least alarmed at his position, but shaking the lion's paw, led it off to another cage and left the carpenter to finish his work without further alarm.—*Children's Hour.*

RELIGION FOR THE DAY.—"The Divinity, the Atonement, the Intercession of Jesus Christ, are truths for all times, and, alas, for the time which lets them go, or which holds them with a feeble grasp! It may be questioned, however, if the peculiar life to which these truths are the introduction—that high and holy life of which Christ is the model, and of which the Holy Spirit is the source—is sufficiently dwelt upon in the ministrations of the pulpit, and whether there is effort enough to attain it in the case of individual believers. Christianity is a high calling, and if we might name any paramount object for ministerial ambition in the present day, it would be such a setting forth of Christian character, and such an enforcement of New Testament ethics as might, with God's blessing, re-appear in eminent piety, in a religion at once lowly and kindly, unselfish and upright, yet considerate and tender-hearted, wise in its ardor, and cheerful in its obedience, true to the Bible, true to the brethren, true to the Master, true to itself, and, however, attached to its immediate communion, not hostile to others, and growing daily fitted for the highest of all."—*Dr. James Hamilton.*

When Professor Felton, reading "A Midsummer Night's Dream" to the captain of the ship of which he was a passenger, came to the description of Oberon sitting on a promontory listening to a mermaid on a dolphin's back, the seaman was disgusted. "The dolphin's back," said he, "is as sharp as a razor, and no mermaid could possibly ride the beast unless she first saddled him!"

If small girls are waifs, are larger ones wafers? "Certainly," says sweet sixteen; "at least the boys have the habit of applying them to their lips in sealing their vows."

"Whiskey is your greatest enemy." "But," said Mr. Jones, "doesn't the Bible say, Mr. Preacher, that we are to love our enemies?" "O, yes, Jones; but it doesn't say that we are to swallow them."

LAST LETTER FROM T. WILLARD LEWIS.

Almost the last letter of Rev. T. Willard Lewis was received by Rev. E. W. Jackson. It was written just ten days before he died. It gives all the characteristics of his strong, progressive, devout nature. His wife's mother, to whom he refers, has since died of the yellow fever. These goodly farewells will be read with interest by his many friends.

"SULLIVAN'S ISLAND, near Charleston, Sept. 20, 1871.

"My Dear Bro. Jackson:—I sit up in weakness a little while at a time. I have been down with fever, and have had the doctor twice a day the last three weeks. I barely escaped 'passing the river.' It seems God has a little more for me to do, for he is bidding me come up to life again, apparently. I have a pile of letters on the table unanswered, from New Orleans to India. How can I ever answer them? I must say a few broken words. Thank you for your interest and success in behalf of the young men for Clafin. I think Bro. McKenny will do us good service. I am glad you and Bro. Webster had such good times at the camps. I wish some plan could be devised to make your tracts fly like the leaves of autumn all through the South. They are just the thing in matter, and taking in appearance. The Lord open your way.

"I am at the base of the Fort which Anderson left for Sumter. I feel like old Fort Moultrie, battered and torn, and I feel as though I could be of little service to anybody now; yet I must look hopefully, you know. All I am is the Lord's, for time and eternity. I shall remain here on this island, with wife and mother till I am strengthened and the yellow fever abates in the city, which I trust will be in a few weeks.

"I see the National Division (Sons of Temperance) ignores the formation of separate Grand Divisions specially for 'colored.' Good, if it is so. It looks as though we should have a prosperous opening at Clafin University in October. So mote it be."

INDIA.

The India Mission has just been called to mourn the loss of one of our most promising young men, Rev. Melville Cox Elliott, formerly of Maine. Bro. Elliott came to India at his own expense, about two years ago, hoping that the sea voyage would improve his health, which for some time had been poor. Arriving at Bombay, he determined, while the ship on which his return passage was engaged was taking in her cargo, to visit our mission. After remaining a short time with our missionaries, seeing our great work, and our want of laborers—that almost a million of souls had to be placed under the charge of each missionary—he felt called of God to remain and help us. His health, also, seemed better in this country, which encouraged him the more to remain. He prayed much over this call, but mentioned his feelings to no-one until the missionaries became acquainted with him, and felt the same impression, and had first spoken to him on the subject. All the missionaries felt satisfied that God moved him to remain, and Bishop Kingsley did not hesitate to give him an important field of labor.

He was first stationed at Moradabad, especially for the school work, and as soon as he had learned a little of the language, the entire charge of the High School, with its branches, containing about three hundred boys, was made over to him. When we returned to this station, on our arrival in India, we found that a skillful head had been directing and molding our schools, so that every department of each school was in a prosperous condition. And now, at his death, there is mourning among these Hindu and Mohammedan boys whom he sought to direct towards Christ.

At our last Conference, so great were our hopes that Bro. E. would remain with us, that he was received into Conference, and sent in charge of an important circuit in the Lucknow District. Recommendations were also sent home asking for him all the rights and privileges of missionaries duly appointed and sent from home. Of his work on his new charge, his Presiding Elder thus writes in his report to the Mission Rooms: "Bro. Elliott has arranged the work in a very systematic manner, and has received some tokens of good. He is attempting to open two village schools in the vicinity, and has enlarged the vernacular school before existing in the city. He also delivers weekly lectures to the educated natives of the city, and has succeeded in securing an unusually good attendance.

When the trying hot season came on, his health again began to fail, and he was obliged to leave his interesting work and go to Lucknow, and thence to Nynee Tal, a mountain station. As his health did not improve, he was removed to Almorah, a mountain station of yet more favorable climate. None of these efforts, however, did him any good, and he died at Almorah, on Saturday, the 26th of August. He was with some of the missionaries at each place, and during his last sickness was cared for by brother and sister Thomas, and others of our missionaries. He lacked nothing that the hands of loving brothers and sisters could provide for him. He died as God's dear ones die, triumphing gloriously. Before his sickness he bore witness to the power of Jesus to

make His people entirely His, and he longed to live and labor, to help turn this darkness into light. He was, however, ready and willing to go, and during his last weeks he was very happy in the prospect before him. Words can convey no idea of the peace, the joy, the glory, the light piercing through the darkness beyond which Bro. Elliott experienced during his last days with us. He made a noble, worthy effort to live for India's redemption, and God accepted his offering, giving two happy successful years to work, and a glorious entrance into rest.

I have written this full account of this dear brother, as he had many friends in New England, having formerly been a student at Middletown, and as he has a father and brother, I believe, among the preachers of one of the Maine Conferences. Bro. Elliott often spoke to the missionaries concerning a friend of his, who felt drawn towards this mission work, and Bro. E. often wrote this friend, urging him to come and help us. Just before he died, news came that this friend had been appointed to India. So we know not yet all the design of God in bringing this young man to us. He has gone, but another comes to take his place, influenced, no doubt, to some extent by his letters. May we all strive as nobly to live to do good, and die as triumphantly as did Bro. Elliott.

E. W. PARKER.

Moradabad, Aug. 31, 1871.

Our Book Table.

RELIGIOUS.

THE SEALS OPENED, or the Apocalypse Explained. By Enoch Pond, D. D. Portland: Hoyt, Fogg & Breed. The Book of Revelation, though a sealed book, is more than any other attractive, probably for that very reason. Dr. Pond thinks it is one of the clearest of volumes. Its interpreters have been in substantial agreement, and its story is illustrated in Gibbons' "Decline and Fall," and modern histories. He differs with Dr. Cowles and Prof. Stuart, and agrees with Barnes, Edwards, and most other writers, that the book is a history of the Church in the shape of prophecy; that it portrays the persecutions of Pagan Rome, and her destruction, of Mohammedanism and its overthrow, of Papal Rome, and her destruction. It depicts a millennium built after the present model of the Church, and a falling away and a consummation of all things earthly. He is opposed to "Yesterday, To-day, and Forever," the poem, not the God-man, and all pre-millennialism. He finds our present system of things continued through the Millennium, which will continue only a literal thousand years. The people will be holy, and all ruling error will be overthrown. But their hearts will be the same by nature, and they will, after a long time of light and holiness, go after the devil of skepticism and free love, and the end will come. He finds the book full of encouragement to Christians. Christ will triumph. He dwells on its many heavenly songs, found nowhere else in the Scriptures, save twice. It shows the interest heaven has in man. The book has the extra merit of being small, only 237 pages. We advise every minister to get it, and read it, and believe it. Dr. Pond crowns a life of holy labors, like John himself, with a revelation of the Revelation, which will illumine and strengthen every devout soul.

THE PARK STREET PULPIT. Sermons by Rev. W. H. H. Murray. Osgood & Co. Mr. Murray, it is rumored, is going to leave the pulpit. If so, this may be a swan's song. It is the best he has yet sung, which we hope is not a proof that it is his last. More strong truth finds place here than in his Music Hall discourses. There is bone in this frame, and not jelly alone. He talks soundly on the wickedness of the heart, Divine Justice, and other stern doctrines. He is in earnest, and his persuasive words press home to his hearer and reader. We heartily endorse much in this volume, and wish it a wide circulation.

CHRISTIANITY AND POSITIVISM. A Series of Lectures to the Times on Natural Theology and Apologetics. By James McCosh. Robert Carter and Bros. A valuable and timely work, popular in style, but exhibiting the profound and comprehensive scholarship, and the logical acumen which characterize the more elaborate works of the same author. The principal title is not very judiciously chosen. The work is divided into three parts, discussing respectively the relations of Christianity to physical science, mental science, and historical investigation. To the last of these the title is, of course, entirely inapplicable. In the discussion of the questions of the day the author shows a spirit at once liberal and evangelical. His acquaintance with scientific facts and opinions, and his appreciation of them, are far more intimate than is usual among writers outside of the circle of professional scientific men. At a time when both the scientific and the public mind are inclining, more than ever before, to the adoption of theories of evolution, Dr. McCosh has rendered most valuable service to the cause of truth in showing that the theories in question, if fully proved, would leave intact the arguments for the creation and government of the world by a personal Deity. The boasts of atheists, and the fears of many Christians, in regard to the effects of these scientific theories, are alike without foundation. The style of the work is marred by too frequent use of the pronouns of the first person, and by an occasional indulgence in irrelevant declamation—faults partly due to the fact that the chapters of the book were primarily prepared for popular lectures.

LITERARY AND HISTORIC.

THE PARIS COMMUNE, by W. P. Ftridge. Harpers. Mr. Ftridge writes earnestly and intelligently. He was in Paris all through the siege, and its own civil war. Many portraits of the leaders of the Commune are given, and more vivid portraits of their deeds. It is an animated book, but very

sad. Alas, for a people without Christ! No idea of religion seems to possess these men, quick of wit, ready of talent, full of zeal and courage. The patriotic passion of the women is well delineated. It is a live book about very dead men, and a more dead cause.

THE COMING RACE, or the New Utopia. New York: Francis B. Felt & Co. Three neat fictions, full of moral, have appeared in England this season. "Ginx's Baby," "The Battle of Dorking," and "The Coming Race." The first examines society in its treatment of its poor; the second scares England with a German invasion and overthrow; and the last satirizes the present passion for reform. Two Americans enter a mine; they fall through a crevice into a world within beautifully lighted. One is killed by a horrid creature that leaps out upon it, and the other sees and describes these infernal people. They dwell in a soft, full light, in beautiful gardens and palaces. They have discovered the ultimate essence of matter, which Faraday thought might sometime be found. They call it Vril; by this they fly, they illuminate, they destroy, they almost make alive. The people who possess it are made by it superior beings. They look like the sculptured gods of Nineveh, without disturbance. Nobody seeks office, or money, or honors. Women are the chief students. They have philosophically made up their language, so that its primitives express simple ideas, and every complex idea has its word. They are aristocrats, and the American is made to suffer many assaults on his national ideas. As, for instance, Poosh, or Posh, signifies contempt, not unmixed with pity; Koom means hollow; and Koom Posh, Hollow Bosh, or Democracy, which the scared editor of *The Republican*, and its not scared chief correspondent declared would be the real state of American Democracy if Gen. Butler had come to the headship of Massachusetts politics. It makes the ladies there do the proposing, and very naturally they proceed to "pop the question," sighing, and falling at their lovers' feet, in true manly fashion. It is a genial satire of much merit, though its Anti-Americanism is strong. It falls into one blunder which shows that it is written by an Englishman, who pretends to be an American, for it speaks of Wendell Holmes as a great orator, putting him with Demosthenes and Sumner; a blunder which no American, not even of the Southern sort, would possibly have fallen into. It is also full of Anti-Christianity; no hint of sin or salvation, of any true Christian truth, being slipped by this por-trayer of a perfect coming race. As they can blow their way up here easily, by a mere touch of their Vril, we may see them any time on the earth, when, with a like breath, they will blow away all its inhabitants. But being without faith, they too will perish, despite their Vril.

GEOLOGY.

THE STUDENTS' ELEMENTS OF GEOLOGY, by Sir Charles Lyell (Harper & Bros.), is a work which should be in the library of every student. Of the merits of Lyell as a geologist, it is needless to speak. To him, more than to any other man, is due that consistent application of the principle of the uniformity of natural law which distinguishes the views of modern geologists from the chaotic dreams of cataclysms, convulsions, and catastrophes which formed the staple of geological speculation in the last century, and the early part of the present. If Lyell himself has gone too far, and pushed his doctrine of uniformity to a vicious extreme, he has only shared the usual fate of reformers, who, in combating one error, fall into another equally bad. Our American manuals of geology usually treat especially of the phenomena exhibited in this country, and this course is for many reasons judicious. Yet the student should also familiarize himself in some degree with the geology of the European continent—the classic land of science. For this study the present work is the most desirable. But perhaps the best thing to be said about the book is that it is not only the latest work of its author, but the latest geological manual by any high authority. It places the reader more nearly abreast of the rapid march of geological discovery than any other single work. Its small size and moderate price should secure for it a wider patronage than the author's more voluminous works could reach. We hope that the publishers will make this volume the first of a "Student's Scientific Series," as excellent as their well-known "Student's Historical Series."

MAGAZINES.

The November magazines come well freighted. *Old and New* has ceased to stand on its dignity, and puts in its appearance with the rest. It is a very lively, as well as very comely number, Mr. Hale promising still more lively things in the next volume. His story and George MacDonald's, who is the rage of the hour, and a pretty good rage too, are the chief pieces. Dr. Bellows discusses the modern novel on both sides, after his fashion. Mr. C. H. Brigham talks on "Forgiveness of Sins," a subject he does not seem to be experimentally acquainted with, the only way to know it, and which cannot be talked of intelligently without such knowledge. The review table is good, and Mr. Gardiner, the Latin Master of Boston, gives the new pronunciation. It is a good number.

Harper's bursts forth in pictures; first of Frere, and sympathetic art in France, a new fashion of immortal genius, full of humility and tenderness. It is a sign of a New France, these pictures of humble homes. The engravings are beautifully executed. Stockbridge is painted in pen and pencil, including Edwards's home, and pictures of himself and wife. A pioneer hero is depicted, "Rambles in the West Indies," and a multitude of other things, in this really wonderful magazine.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Lady Judith, McCarthy,		
Littell's Living Age,	Littell & Co.	
Christine Elnaut,	J. S. Redfield,	
Guide to New York,		
Oliver Optic's Magazine,	Lee & Shepard,	
East and West, Poems, Hart,	J. R. Osgood & Co.	
Sermons on the Spiritual Life,		
Wesley,		
Harper's Magazine,	N. Tibbals & Son,	
Old and New,	Harper,	
Paris Commune, Ftridge,	Roberts Bros.	
Atlantic,	Harper,	
Baptist Quarterly,	J. R. Osgood & Co.	
Life of Jesus, Beecher,	Bible Pub. Soc.	
The Red Shanty Boys,	J. B. Ford,	
Miscellaneous Passages of Scripture,	H. A. Young,	
Brown,	Carlton & Lanahan,	J. P. Magot.

through reached the prairie, and sunk exhausted on the ground; the air was filled with a torrid heat, and even at this great distance immense particles of cinders fell in showers. The dreadful agony of separated families came to add its horrors to the calamity. Babies were found alone in the multitude, and countless little people crept about crying wildly for their parents. A blessed rain came down slowly, and the fire, stayed in its advance, rolled backward, and flamed up with greater fierceness in the immense coal piles, in the very centre of the town. Then a new agony came upon the people. The only untouched portion of the town was brilliantly illuminated, and for a time it seemed as though not a roof was to be left in the great city."

Gov. Bross describes the flames as first moving in three platoons:—

"They soon extended in one solid sheet from the river to the lake, driving before them thousands upon thousands of frantic and half-clothed men, women, and children, in one inextricable mass. Vehicles of every description blocked the streets; and horses, goaded to madness by the shower of living fire, dashed in every direction, crushing and maiming the terrified people. All avenues of escape to the east or west were completely blocked, and the only avenue to the north lay through the tunnel, and over Wells' Street Bridge. Some crossed the river upon tug-boats, loaded to the water's edge. The accounts, so far published, failed to give an adequate idea of the loss of life. I doubt not that, in burned, drowned, and killed by falling walls, the number will exceed 2,000."

Mr. Hay describes the scene at the tunnel to which Gov. Bross refers. It would seem as if those under the river ways were providentially prepared for this fearful exigency.

"One of the most dramatic and impressive scenes of the fire, not yet recorded, was the flight through the new La Salle St. tunnel under the river during Sunday night. It was about 2 o'clock when this strange heira began, and in ten minutes it became a furious rout. The bridges on both sides were on fire, and the flames were writhing over the decks of the brigs in the river, and winding their fierce arms of flame around the masts, and through the rigging like a monstrous, luminous devil-fish. The awful canopy of fire drew down and closed over Water St. as the shrieking multitude rushed for the tunnel, the only avenue of escape. The gas-works had already blown up, and there was no light in any house save the illumination which lighted up only to destroy. But into the darkened cave rushed pell-mell, from all directions, the frenzied crowd—bankers, thieves, draymen, wives, children—in every stage of undress, as they had leaped from burning lodgings, a howling, imploring, cursing, praying, waiting mob, making their desperate dive under the river. It was as dark in the tunnel as it is in the centre of the earth, perhaps darker. Hundreds of the fugitives were laden with furniture, household goods, utensils, loaves of bread, and pieces of meat, and their rush through the almost suffocating tunnel was fearful in the extreme. They knocked each other down, and the strong trod on the helpless. Nothing was heard at the mouth of the cavernous prison but a muffled howl of rage and anguish. Several came forth with broken limbs and terrible bruises, as they scattered and resumed their flight under the blazing sky to the North Ward."

The space devoured by the fire-fiend is thus given:—

"In the three divisions of a city larger than Boston, Buffalo, New Orleans, or Baltimore, lies in the completest ruins ever seen since the days of Herculaneum. In the wilderness of ashes but a single house remains, and that, incredible to say, was the frame homestead of Mr. Mahlon D. Ogden, which stood untouched in the very thickest of the devastation."

He finds, like Robert Collyer, some good in the great evil. Mr. Collyer warned his people "to remember Lot's wife, and what she came to by mourning over her spoons and her table-cloths, which were burned in Sodom," an allusion to his city that we should have thought his hearers would have hardly relished. It sounded better from his lips than from the press of rival cities. But *The Tribune* correspondent finds other consolations. He thinks Chicago was under a fire of speculation that would have brought on a financial conflagration that would have been more disastrous even than this catastrophe. The haste to be rich had filled the city with inflation, mortgage, and every inflammable thing of a business sort. He says:—

"The rage of speculation which has run such a course here, vastly complicates all the perplexities of our new situation. I might enumerate many typical instances of enterprises overwhelmed by the descent of this storm while carrying too much sail. The men that had great liabilities on account of real estate speculations, and those who had become taxed in brain and nerve already to a breaking point, were far too many." He thinks it is possible that this catastrophe will cast some of these into insanity. "Can they look into the gulf of madness which this ruin opens at their very feet, sobered instead of crazed, or will they plunge over the brink, either into instant insanity or into utter madness of new excess of exertion?"

But as a whole he is hopeful, and the Chicago confidence that it is the Hub of the continent, breaks out amid these fiery glooms. Chicago is to rise more beautiful from its ashes. Parks are to be planted in the midst of the business centre, the lake side is to be occupied with business, and a general rearrangement of the city

is to be made with reference to its future London and Pekin prospects, which it has vied with in its burning. "Even in its ashes live its wonted fires."

THE METHODIST QUARTERLY

For October opens with an article on "Curtius's History of Greece," by Rev. Henry M. Baird, Ph. D. It is refreshing to learn that an able historian has arisen who can see positive historic truth in the ancient myths, and who sees in the founders of the Greek States figures like those of living men, but greater, grander, and nearer to the immortals. They are no empty creations of the fancy, but in them the actual deeds of early ages are personified, and endowed with life. Readers of history, written by the destructive Niebuhr, and the iconoclastic Grote, have discovered that the human soul abhors a vacuum, and that it cannot rest till the void is filled. Curtius finds the ancient mythology a curtain which obscures, but reveals more than it conceals. We may not be able to remove it altogether, but we can, through its folds, desecry with tolerable distinctness the contours of the objects beneath. There is always danger that the mind of the historian should unconsciously communicate much which it professes to describe.

Rev. W. H. Withrow, of Canada, discusses in the next paper, the "Christian Evidences in the Catacombs." The number and variety of the Christian Evidences, are truly surprising. Christian apologetics touches history at a thousand points. To confound the skepticism of our age, God hid away incontrovertible proofs in the bowels of the earth. These also rebuke the arrogant assumptions and erroneous dogmas of Rome, by the absence of all inscriptions, paintings, and sculptures, which lend the least countenance to papal doctrines before the middle of the fourth century. There are no prayers to the saints, no *Ave Maria*, no *Ora pro nobis*, no worship of the wafer before that date. The article is one of great interest to the seeker after truth. The contrast between Rome subterranean and Rome above ground, justifies Tertullian's assertion respecting Christian theology. "Whatever is first, is true; whatever is more recent, is spurious."

"Early Methodism in the West," is the title of the third paper, from the pen of Rev. Samuel W. Williams. The elements of civilization contributed by Methodism to the great West, cannot be exaggerated. We do not wonder that the sons linger in grateful admiration over the toils, triumphs, and sacrifices of their fathers. They cannot too carefully chronicle the unwritten heroism which tradition is already letting slip through her hands. There cannot be too many pens busily employed in writing the annals of early Methodism which was too eagerly engaged in saving souls, to stop to set up her written monuments. Mr. Williams portrays the older times of the West with the graphic minuteness of Macaulay.

Article fourth, "Vicarious Atonement," by Rev. H. B. Ridgeway, D. D. The writer sees more in the atonement than mere moral influence over men, more than a martyr dying for the truth, more than such sufferings as the mother endures for her child, and more than Dr. Bushnell has expressed by the word *vicarious* when he defines it to be suffering endured in the effort to save another, in which there is nothing expiatory. The reviewer insists that the atonement has influence with God as well as man, in opposition to the Unitarian view, that Jesus made a sacrifice for man, but not to God. He justly rebukes those who are so wise as to discover that "God's justice needs no expiation." We believe that not only divine justice, but impersonal justice—the moral sense of the universe, demanded expiation before pardon could be wisely dispensed to those who plead that expiation. The article is written in scholarly style, and in the spirit of one who is conscious that he is defending fundamental Christian truth.

Dr. Cobleigh contributes the fifth paper, on "Church Property Questions in the South." He classifies the Church property in dispute, thus: the *military cases*—churches taken from rampant rebel preachers, and given for temporary occupancy to loyalists—*colored cases*—churches built and owned by the negroes, but, in accordance with slave laws, having their titles vested in white trustees, who refused to deliver up the deeds—*Holston Conference cases*—which once were in possession of the Methodist Episcopal Church, South, but when our arms were victorious in East Tennessee were occupied by the Union men, who still retain them—and the *Virginia cases*, comparing Methodist Episcopal Churches in Virginia and Maryland seized, and still occupied by seceders from the Baltimore Conference who did not relish the advancing anti-slavery spirit of the Methodist Episcopal Church. The writer displays great candor, and seems to write in the interest of truth and peace. The article is an important contribution to the history of the two Methodisms ruthlessly torn

asunder by the devil of slavery. Yet, hereafter, we trust to be reunited by the ministry of Freedom.

Dr. Enoch Pond in the next paper, gives a fine portrait of that glorious old city missionary of Athens, Socrates, the son of Sophroniscus. There are high ethical elements in Socrates' character, and "divine peradventures" in his disputations, of which we never tire. Yet the world's interest in the great Athenian is chiefly owing to their interest in the Man of Nazareth, who has lifted up the human race to that moral state in which they have a sympathy with the moral precepts of Socrates. Hence, Christianity, by the spirit it has inculcated, and the tastes it has formed, has kept Socrates alive to this day. Dr. Pond gives an outline of the Eschatology of Socrates, the *Apologia*, the *Crito* and the *Phaedo*, which we advise everybody to read, in the Greek, if he can; if not, in Jowett's new translation, just republished by Scribner.

The synopsis of the Quarterlies contains able discussions on Darwin's Descent of Man, a sample of the Westminster Review, and the Memorial Stone of Mesha, or the Dibon Stone. The Foreign Religious Intelligence furnishes the latest phase of the new movement, called old Catholicism, and the positions of the two parties to that great contest precipitated by the decree of infallibility. The foreign Literary Intelligence tells us all that is going on in these lands of scholars, Germany and Holland. In the Quarterly book-table, in addition to discriminating remarks on recent books, the editor defines his position *in extenso* on the Episcopal question. It is not probable that he will be misunderstood hereafter, as he has been since his former declarations on that subject. In the notice of Tyerman's life of John Wesley, he convicts the writer of a perversion of historic truth, under the sway of modern influences, while he vindicates Wesley's ordination of Coke as a genuine ordination, and not a mere form, to enhance his influence in America. We urge both ministry and laity to subscribe for the volume which begins with the next number.

Nothing worries our Unitarian friends so much as Methodist experience. Thus *The Register* indulges in criticism on a subject of which it is as ignorant as a Yankee baby of Sanscrit:—

"Confessing one's sins, talking over one's 'experience,' is hardly the thing to do systematically. Very few can do it so, and it is doubtful if those few will be the better for doing it. Practically, the class-leaders find that great artificiality results; often the tone of a whole class is set by the first person who speaks. And these class-meetings do not stand alone. They are but part—with love-feasts, prayer-meetings, etc.—of a great machinery for keeping up piety at a fever heat. There is altogether too much of it. It tends to put the strain of religious effort on keeping up excited feeling, instead of on living righteousness. It is, moreover, morally exhausting rather than strengthening. It tends to morbid introspection and self-consciousness; and it is almost as bad to be always thinking about one's sins as about one's righteousness. Methodism has done a good thing in teaching churches the way to closer, homelier religious fellowship; but it has turned that fellowship too much into experience-telling, and too much into emotion, and has made its greatest blunder of all in insisting upon it as a formal condition of membership."

How little such censure understands of its subject. The class-meeting is not a dull repetition of the leader. It is a rare feast of liberty and individuality. A good leader brings out the personality of his members. Nor are its latter words more true. The very richness and strength of Church life is accounted "morbid;" the delightful "experience-telling," which never tires to a Christian heart, made too much of. Would that our friends could gain that experience. How quickly would they exult in telling it always and everywhere. May it soon experience this true and only Christian fellowship, and find this only basis for a Christian Church. One heart, and then one mind.

The Observer says, five hundred Methodists lately visited Plymouth, sang Methodist hymns, and made Methodist speeches, and disputed the exclusive right of Congregationalists to the Pilgrims' heirloom, with great fervor. Who's a better right? Did not the Pilgrims make the depths of the forest ring with their hymns of lofty cheer? And who does that better to-day than the Methodists? Pilgrim blood flows in many a Methodist's veins, and does not have any conflict with the Methodist blood. Why should it? Do the parents refuse to recognize their youngest child, especially if he be smart? Did Jesse? Our fathers and mothers would gladly recognize these their children, as of their own faith, zeal, and blood divine.

The Independent thinks the Republican party ought to live six to ten years longer. After that, what? That is a very short time. The only wise men are those that are getting ready for that dissolution by preparing an ark now for the saving of the nation then. May *The Independent* help build that ark.

METHODIST LOSSES IN CHICAGO.—Rev. M. M. Parkhurst arrived in this city last Saturday night, as a deputation of the Chicago Methodists to represent their condition. A meeting was called Saturday evening in the Association Hall, to meet him and consult on the state of affairs. Hon. Jacob Sleeper was chosen chairman, and Rev. S. F. Upham, secretary. Bro. Parkhurst reported the state of matters in Chicago, its destitution and partial relief. He also described what had happened to the Methodist Churches. The Carret Institute has lost above insurance, \$100,000, the Clark Street Block, \$100,000, Grace Church, \$100,000 and the German and Scandinavian churches, and Book Concern and parsonages swelled the total loss to half a million of dollars.

The mortgages on the buildings would now fall on the land, and they must have relief from abroad, or the very lots on which their property stood would go to the sheriff. A Committee of sixty of our ministers and members had met, and declared \$150,000 was the lowest amount that could possibly be got along with; \$15,000 of this was subscribed on the spot, by two gentlemen who had not lost everything by the fire. To raise this amount, deputations had been sent to all our chief cities.

After hearing him, the meeting listened to remarks on the subject from Wm. Noble, esq., Rev. Dr. Clark, Rev. J. V. Scott, E. H. Dunn, and others, and then issued a call for all the official boards of our churches in Boston and vicinity to meet with the ministers at 10.30, Monday morning.

A very full meeting of the ministers and official members of the Methodist Episcopal Churches of Boston and vicinity was held Monday morning, at the Wesleyan Association Hall, at 10.1-2 o'clock. The room was crowded. E. H. Dunn, esq., was elected Chairman, and Rev. F. D. George, Secretary. Rev. Mark Trafton led in prayer. Rev. M. M. Parkhurst, a Committee appointed by the Methodists of Chicago, made a statement of their affairs. In his church the Sunday of the fire were 965 scholars. Every one was burned out. Two hundred and fifty families were on his visiting list. Every one was burned out. His church, costing \$106,000, besides the land, was entirely lost. A debt of \$20,000 on his church was offset by \$56,000 insurance, and \$30,000 subscriptions. But the subscriptions are all lost, and the insurance is not worth over \$5,000.

Garrett Theological Institute held the land on which the wigwag that nominated Lincoln for the Presidency, which was estimated, with its buildings, at \$300,000, is all gone, and \$81,000 mortgage upon it. All the income of this Theological Seminary is swept out. Clark Street Block was burned up, on which many church enterprises depended for relief; it distributing \$30,000 for church enterprises. All our losses were over half a million of dollars. His description was thrilling, and brought tears from eyes unused to weeping. On the ruins of Grace Church, the Sunday after the fire, a thousand people were gathered, and joined in singing,—

"O for a thousand tongues to sing."

A Committee of seven was appointed to draft resolutions. They submitted the following which were adopted by a unanimous vote:

Whereas we have listened with deepest interest and sympathy to the remarks of Bro. Parkhurst, as to the distressful condition of affairs in Chicago, and whereas we have also heard the appeal of Dr. Kynett, Corresponding Secretary of the Church Extension Society, as to the needs of the Northwest through the late terrible burnings.

Therefore resolved:—

1. We heartily approve the appeals put forth by our brethren in Chicago and Northwest, for help, and pledge our cooperation in raising the amount of \$20,000, required to meet New England's share of \$200,000, which we deem the cause of Methodism in that section urgently needs.

2. That a public meeting be held in Tremont Temple next Sabbath evening to hear Rev. Mr. Parkhurst and Rev. Dr. Raymond.

3. That we recommend that the churches in other centres, such as Providence, Lowell, Portland, Springfield, Worcester, New Bedford, Fall River, Lynn, Haverhill, and all other leading places hold mass meetings to further this object.

4. That we recommend all our churches in New England to take up collections on the second Sabbath of November, and we also request that collections be taken in our Sunday-schools on the same day, for the same purpose.

5. That a Committee of twenty be selected to issue such appeals, and take such farther measures as may be necessary to raise the above amount.

The Chairman appended the following gentlemen on this Committee:—

Gov. Claflin, Jacob Sleeper, David Snow, Isaac Rich, E. H. Dunn, P. Nickerson, Liverus Hull, J. H. Chadwick, D. E. Poland, E. F. Porter, G. Haven, W. R. Clark, W. F. Warren, S. F. Upham, G. S. Hare, J. W. Hamilton, D. Sherman, J. Scott, I. G. Bidwell, M. Trafton, D. G. Chase.

Rev. Mr. Terrance, of Central Pennsylvania Conference, announced a gift to the Philadelphia meeting of

\$100, from Mr. Bruit, of that city, who was East, attending the opening of the road to New Brunswick. Somerville Church has given \$500, and D. G. Chase, esq., of that church, offered \$400 additional.

Resolutions were passed asking that the evening meetings in this city and vicinity be suspended next Sunday evening, and that Dr. Raymond be invited to be present at the Temple meeting. It was a very earnest meeting and guarantees, no doubt, the security of the pledges made, and we trust much more.

This is a just rebuke to President Grant and the Committee of Arrangements, from *The Congregationalist*:—

"It will be a matter of regret to Christian people generally that the afternoon of last Sabbath, which President Grant spent in this city on his way to Bangor, should have been devoted to taking him on an extensive drive through Roxbury, Brookline, Watertown, and Cambridge. We cannot think that the President stands in need of recreation to that degree, and certainly the public does not need to be coaxed into Sunday riding by such an example."

Riding for pleasure on the Sabbath is entirely wrong. We wish he had set his face against it. Vice President Colfax and Gov. Claflin did not thus countenance a huge and growing crime. It was almost an approval of the Jim Fisk blasphemies, visiting Bunker Hill in a carriage being no better than tramping there with bands, and in uniform, on foot. We hope he will not offend again in like manner.

The last *Christian Advocate* has an earnest appeal in behalf of the needy students seeking an education for the ministry. It is not too earnest. Our people have but little idea how hard it is to get prepared for the ministry. One very bright young man, at a seminary, writes us, "Can't you send me some lexicons? I have no book but the Bible." Others struggle daily for their bread. Our Education Society ought to be liberally helped. It is poor, and in debt. Read Bro. Otheman's appeal in our last number, and help this most deserving charity. You demand an educated ministry. Help them to get an education. Take up the collection now!

The Golden Age says, Henry Wilson came back from Europe "satisfied of the inexpediency of Prohibitory liquor laws, and that a freer use of the Sunday would conduce to the happiness and morals of our people," which if true, explains some silence, but does not prove a growth in wisdom on the part of the wise Senator. Europe is a hell of vice and drunkenness. Its lower peoples are ruined through strong drink and Sabbath-breaking. Its poorer classes, from which Mr. Wilson sprung, are its universal victims. Every true Christian bewails their state. The only cure is Prohibition. We doubt if Henry Wilson is to conclude his noble career by such a fall. Not even that of Mr. Tilton would equal it.

The Protestant Episcopal Convention has dodged between the Whitehouse and Cheney factions, by deciding that "regenerate," in the baptismal service, does not mean a moral change in the person baptized. What does it mean, then? "Regenerate" has a significant Church diction, ever since the days of Christ himself, by whom it was used. It has, and can have no other signification. That means "a moral change," and vastly more. How can it be made to mean less? The Convention cannot satisfy either the Bishop, or a recalcitrant rector by such a dodge. It must eliminate it, or stand by it.

Will *The Register* and *The Era* give us the theology of the Western burnings of men, women, children, and babies? We trust these ceaseless tokens of God's judgments will raise our Calvinistic and Rationalistic neighbors into a right apprehension of the state of man, and of the earth because of man. "Earth felt the wound" of human sin, and man receives the wound afresh from the earth he wounded.

Rev. Robert Collyer told his folks on the ashes of his house, that he "would stay by his people; he did not think they could find a cheaper parson. He had preached one year for 75 cents, and could do it again if necessary. He could support himself for the present by lecturing, and as a last resort, he could still make as good a horseshoe as any blacksmith in Chicago." That is as good a specimen of grit as any in his lecture.

It is said experiments in the army bakery show that eight hundred and two one pound loaves of bread can be made from one barrel of flour. If now the bakers get ten cents a loaf for such bread, they receive eighty dollars and twenty cents (\$80.20) for a barrel of flour that cost them not over eight dollars. This is paying a good profit for leaven and oven-wood. A good deal of leaven that is for a little lump. Even if their ten cent loaves

weigh two pounds, it is forty dollars a barrel. Somebody ought to get rich from such operations, but not the eater.

The little Somerville Church, thus far, leads off in collections for the Chicago sufferers. Its gift was \$327. We have heard of nothing larger. Probably others have given more, but no one as much, considering their means. It is projecting a new church. It deserves such reward. "He that watereth others, shall himself be watered."

Our New York Correspondent last week stated that Rev. Mr. Inskip would probably take charge of Lexington Avenue church next year. He has declined the invitation and will remain at his present work. He is right in this decision.

J. W. Black's famous Trip around the World, a grand exhibition will be given in Bromfield Street church, for the benefit of the school this (Thursday) evening. This will be a rare treat.

PERSONAL.

We regret to announce two other victims to the yellow fever among our Southern workers. Rev. Mr. Newcomb, and Mrs. Rev. L. C. Matlack. We publish sketches of their deaths by their bereaved friends. The Church will weep with those that weep. Bro. Newcomb has done an excellent work in the South. He is another of the martyrs which the regeneration of the South has required at our hands. Mrs. Matlack was known and beloved in this Conference as a helper and supporter of her husband, in those early years of his courage and trial as an abused and despised abolitionist. The Holy Ghost, the Comforter, sustain him our brother in this hour of the power of darkness. His own health is partially restored, and we hope he will yet be long spared to the work he began so bravely in his youth, and is still engaged in his hoary hairs, the only abolitionist of twenty years ago, who is carrying forward these principles among those for whose liberty he then labored.

DEATH OF REV. GEORGE NEWCOMB.—Rev. A. Webster writes: "Rev. George Newcomb, P. E., of the Jacksonville District, Fla., of the South Carolina Conference, died at his residence, at Beaufort, S. C., on the night of the 12th inst., of yellow fever. Bro. Newcomb had but recently returned from the North, where he had been spending a portion of the summer, and was, seemingly, in excellent health up to the Sabbath previous to his death. His family at the time of his death were still at the North. Bro. Newcomb was formerly from Massachusetts, but had labored quite extensively South since the war, both in teaching and preaching the Gospel. Prior to our last Conference he had labored for three years, with great success, upon the Beaufort Circuit, where he leaves a multitude of friends to mourn their loss. He was deeply devoted to his work, and has done valuable service to our cause since his connection with this Conference. At our last session he was placed by Bishop Simpson, in charge of the Jacksonville District, where his labors were being highly appreciated. His great anxiety to be at his post of duty hurried his return from the North before the perils of the sickly season here had past, and thus he has fallen suddenly in the strength of his manhood. We do not learn the particulars in regard to his last hours, but his life clearly indicates that for him to die was gain."

The Northern records the deaths of Drs. Paddock and Fitch, Reed two of our oldest and ablest ministers. Dr. Paddock was for sixty years a member of the Conference. His half century sermon was a very interesting sketch of the rise of Methodism in Central New York. Dr. Reed was a delightful gentleman of the old school, affable, dignified, attractive. The fathers, where are they? Where the sons will be, we trust, if alike faithful in their generation.

Mr. Abner Lewis, lay delegate elect, from the Minnesota Conference to the next General Conference, has just received the nomination of the Prohibitionists of his State for Governor.

We hope he will be elected to the lesser, as he has been to the greater office.

In consequence of the ill health of Rev. Mr. Inskip, the meetings which he and his associates were to conduct in Bromfield Street Church, are to be postponed for two weeks. They will commence, unless a new change is made, Nov. 19th. We trust that Bro. Inskip will not begin to work so soon. As zealous a worker as he, is in danger of over-working. A half is often better than the whole.

Mr. Tilton says, Mrs. Woodhull and Mr. Blood, on her proposing to him, when in a trance state "were betrothed on the spot by the powers of the air;" by "the

prince of the powers of the air," he should have said. The arch-fiend himself presides over all such nuptials. It is, however, something gained to have free lovers concede that the subordinates of Satan effect such unions. "They disdained any legal tie. It was by mutual consent annulled," says her biographer. He should have also added, "by the same powers of the air that united them." So she lives with Col. Blood without any legal marriage, her former husband in the house, and she bearing that husband's name, and is by Mr. Tilton called as virtuous as Horace Greeley or Mrs. Stowe. O, what a fall is here! "The Prince of the powers of the air, the spirit that now worketh in the children of disobedience," hath free scope in this once Christian heart. Pray for him, that he perish not under this dreadful delusion.

THE GREAT FIRE.—REBUILD THE CHURCHES.

The Church Extension Society appeals for special aid to rebuild the churches destroyed by fire in Chicago and the Northwest.

In Chicago, Clark Street, Grace Church, and four German and Scandinavian churches and parsonages are totally destroyed, and all the congregations of the city are, by the destruction of the business portion, impoverished. In Wisconsin, Michigan, and Minnesota, whole counties, with their towns and villages, including churches, have been burned, and the people left homeless and poor.

The total loss of churches, not including the Book Room and educational property, in Chicago, cannot be less than four hundred thousand dollars, not more than one hundred and fifty thousand of which can be covered by available insurance.

Two hundred and fifty thousand dollars are, therefore, needed to rebuild the waste places of our Zion, our holy and beautiful houses, that have been burned with fire.

The congregations suffering can do almost nothing for themselves; their families are homeless. Every member of Grace Church and congregation has been burned out of house and home, and others in Chicago have suffered almost equally; while whole towns and villages in the Northwest have been entirely destroyed.

The Church Extension Society would gladly furnish the aid required to meet this emergency, but its ordinary resources are scarcely equal to its regular work, and the amount needed is equal to the entire income of the Society for the last two years.

We have greatly rejoiced to see the promptness and liberality with which the whole country has united to furnish substantial relief for individual suffering; and now that this has been done, we are persuaded that there is not one in our ministry, or church, or congregations, who will not cheerfully and promptly contribute toward the relief of our suffering churches.

We therefore make this appeal in their behalf. We entreat every pastor to bring this cause before his congregation at the earliest practicable period, and to solicit special subscriptions, to be paid by the first of December, and to collect and forward the amounts received to A. H. De Haven, Treasurer, No 40 South Third St., Philadelphia, or to J. P. Magee, 38 Bromfield St., Boston. All sums received at Philadelphia will be acknowledged in the *Christian Advocate*, and all received at Boston, in *Zion's Herald*, and the whole will be faithfully applied as a full knowledge of the facts may require.

A. J. KYNETT,

Corresponding Secretary Christian Extension Society.

The Methodist Church.

MASSACHUSETTS.

SPRINGFIELD DISTRICT SUNDAY-SCHOOL CONVENTION.—The annual Sunday-School Convention was called at East-hampton, October 11, and proved to be a successful gathering. Dr. Wm. B. Miller, of Springfield, gracefully presided, and Rev. A. Noon, of Heath, recorded the proceedings. Reports were given from the schools on seventeen charges, generally encouraging. Few of the schools reported weekly missionary collections, the general reason assigned being the unwillingness of the managers of societies or schools. Rev. G. Whitaker gave a fine series of illustrations of the utility of black-board and map illustrations, winning for the method many friends, although it might be a question whether another less fluent and not so well versed in the art illustrative, could make such a success of the system. Bro. H. W. Hallett plead for a series of Sunday-school Institutes; Rev. J. O. Peck praised and eulogized the right kind of Sabbath-school singing, but made fearful onslaught upon the ditty varieties. The discussion ensuing came to a point in the adoption of the following:

Whereas, it is the sense of this Convention, that there is too great a multiplication of Sunday-school singing-books in our day, that the proportion of good hymns and tunes in these books is too small, and too much money is expended in new books by our schools. Therefore,

Resolved, That we recommend the publication of choice hymns and tunes in a tract form for the use of our Sunday-schools, after the manner suggested by Prof. Tourjée, in his praise meeting programmes.

Miss Sarah M. Kneil talked pithily, pointedly, and practically, "on management of infant classes." A Committee was appointed to arrange for Sunday-school Institutes in various parts of the district. In the evening, Father Hayden and others on "conversion of children," possibly not the happiest themes before an audience with so small a proportion of parents. All seemed pleased with the Convention.

SPRINGFIELD.—Florence Street Church has been erecting a beautiful and commodious chapel, which is nearly completed. This energetic society, under its enterprising pastor, Bro. Hills, has also been thoroughly remodeling the interior of its church edifice, making its new pews in the form and of the color of those in Trinity Church, of the same city. Union Street charge has already commenced upon its new edifice, houses being removed from the proposed site. The plan adopted provides for a very elegant church, one of the best in the Conference. The pastor of the Central Church, Rev. C. T. Johnson, having reluctantly resigned his charge on account of confirmed ill-health, to the great regret of his society and all who knew him, has removed to his home in Nahant. Rev. Mr. Tiddy, of Minnesota, has been secured as a supply until spring, and entered upon his Sabbath duties, October 8.

RUSSELL GROVE-MEETING.—The second gathering of this nature on Springfield District, was held in Bradley's Grove, September 11 and 14. The Russell people kindly arranged the ground, and threw open their church, evenings. Owing to the chilly weather, the concourse was not as large as might have been expected otherwise. Dr. Thayer and Bro. G. Whitaker, Gordon, W. H. Adams, McLaughlin, and Granger, preached the Word. The meetings were all excellent, and a few conversions are reported.

NORTH DANA GROVE-MEETING.—The fourth and last of the service of grove-meetings on Springfield District occurred at North Dana, September 26 and 29, in a grove near the village. In the absence of Dr. Thayer, Rev. J. Peterson took charge. A good interest was manifested through the meeting. Bros. Peterson, McCurdy, Jagger, Barnes, Woodbury, and a Baptist brother of the same name, from North Prescott, preached. Several conversions occurred. In the evening the church was well filled.

SPRINGFIELD DISTRICT.—An old institution has been revived in a new form by the brethren in the vicinity of Northampton. They have formed a "Four Days' Meeting Association," whose object is to hold a series of meetings in the churches neighboring. A certain number are to be pledged from each Church to attend all the meetings of the Association. The first effort began in Northampton, October 17. Could there be several such organizations, great good might result. There could be profitably formed, besides one in the lower Connecticut valley, one in Westfield valley, one in Deerfield valley, one in Chicopee valley, and one in Miller's River valley, all vast means of good. Let the district be taken for King Jesus.

THE WORCESTER DISTRICT SUNDAY SCHOOL CONVENTION was held in Hubbardston on the 18th inst., and was an occasion of absorbing interest, with very good results. The attendance was large, embracing representations from the Sunday-schools in most of the towns in the upper half of the county, both lay and clerical. The ladies took a prominent part in the exercises. These were of a very excellent and entertaining nature. The essays and speeches were fitting and powerful, and the sentiments of the body were shown to be at once sound, progressive, and alive. Rev. T. S. Day, of Hubbardston, presided. The Hubbardston ladies provided and served all the visitors with a complete feast of refreshments, both at noon and in the evening.

BYFIELD.—The Methodist Episcopal Church in this place, Rev. Mr. Beekman, pastor, is to have a course of popular lectures by the following gentlemen: Revs. S. F. Upham, W. F. Crafts, J. W. Hamilton, M. B. Chapman, D. Dorchester, F. G. Morris, and C. H. St. John. The course opens this evening.

WINCHESTER.—Rev. J. W. Adams, of the Methodist Episcopal Church, N. H., preached on the "Chicago Conflagration" on Sunday, and raised on the spot, a collection of about \$60, to which other members of the congregation and citizens generally, are adding.

"PRAYING BANDS UNION."—The third Quarterly Meeting of the Praying Bands Union was held at Boston Highlands, in the Highlands Methodist Church, on Wednesday, P. M. and evening, October 11. It was a very successful convention. The meeting was called to order by C. J. Littlefield, the President of the Union. The devotional exercises were conducted by Rev. Mr. Lacount, of Weston. There were delegates present from nineteen bands from the following Methodist Churches:—Dorchester Street and Broadway, South Boston; Saratoga and Meridian Street, East Boston; Hanover Street, Boston; Mount Bellingham and Walnut Street, Chelsea; Trinity and Wesleyan, East Cambridge; Waltham (2); Union, Charlestown; Woburn, Boston Highland, Lynn, Wakefield, Webster, Leominster, and Bridgewater. The Sisters Band, from Waltham sent quite a large delegation. These bands represent a membership of over three hundred.

The report of the Secretary showed that these bands had held some four hundred public meetings since organized, and at these meetings about twenty-five hundred persons had manifested an interest for the prayers of the bands, and many had been converted.

During the afternoon session, the following subjects were presented for general discussion:—

1st. How far are we as Christians responsible for the conversion of those who come under our influence?

2d. What are the greatest obstacles to our success as Bands?

Many of the brothers took part in the discussion, which was spirited and interesting.

In answer to the first question, the Christian was compared to the light-house. It is the duty of the keeper of the light-house, not only to be there, but that his lamps should be burning; he should have good oil.

In answer to the second question, one thought the greatest obstacle in the way of this band, was the want of "stick-to-it-iveness;" another, the want of unity; unity, faith.

Some of the brothers said that they considered the use of tobacco by members of the bands one great obstacle. Others,

that we needed to be more fully consecrated to Jesus, to be more like Him, pure in heart, and then these obstacles would be all removed. The question box being passed, many questions of practical interest were asked and answered.

At 6 o'clock the Convention adjourned for supper, which was served in an adjoining hall. The collation showed that the sisters and brothers of the Highlands had willing hands and generous hearts.

In the evening, from 7 to 7½ o'clock, a praise-meeting was held, in which the assembly sang "with the spirit and with the understanding;" it was truly a praise-meeting. From 7½ to 9.45 a prayer-meeting was held, which was of great power and interest. Thus closed the most successful meeting of the Union which has been held.

The next meeting of the Union will be held in Lynn, in January. All praying hands not belonging to the Union, and wishing to join, are requested to write to the Secretary, Chas. H. Stickney, Waltham, Mass.

MAINE.

NORTH GORHAM.—The new gothic church at North Gorham, Me., was dedicated October 13. It is an exceedingly tasteful and convenient edifice. The entire finish is of brown ash and black walnut, with frescoed walls and ceiling, and windows of stained glass, carpeted throughout, and seats cushioned; the pulpit and altar are of the neatest pattern, corresponding with the other finish. The chairs for the pulpit are upholstered in greenness. The audience-room is warmed by furnace below, and lighted by a beautiful chandelier in the centre, and side lamps for orchestra. A beautiful Bible for the pulpit was presented by Mr. Merrill Whitney, of Portland. The day appointed to dedicate the Church, October 12, dawned, but the rain descended and the floods came, carrying away culverts and bridges, and undermining railroads. The whole country was covered with water in every direction, driving all indoors, and keeping them there—except a few intrepid souls who were determined to stem the storm—and postponing the dedication till the morrow; the morrow came, and with it the sun in his strength, looking down with smiles, and seeming to say, I am glad your house stood the storm; and so were we. At an early hour the people began to gather at the little temple full of smiles, and with the apparent inquiry written on every face, "What think ye, will He be at the feast?" In due time the services commenced, and in the first exercise there were audible murmurs as though some were sensible the Master had come; and during the first prayer by Bro. Collins, the presence of the Lord filled the house, and loud hallelujahs were heard in every direction. Rev. J. O. Knowles, of Chelsea, Mass., preached at 10½ A. M., from Heb. vi. 19, a most excellent and impressive dedicatory sermon. Rev. Wm. H. Foster preached at 2½ P. M., from Isaiah lxvi. 1, and Rev. J. C. Perry, at 6½ in the evening, from John x. 10. Besides the above, Revs. S. Sawyer, C. Andrews, M. Wight, N. Hobart, and H. F. M. Patterson, the pastor, were present, and assisted in the exercises. Every service was a success, and a happier company is seldom if ever seen, ministers and people exclaiming, "The Lord is here, and has accepted our offering."

NEW HAMPSHIRE GLEANINGS.

The Dover District Ministerial Association met in the Methodist Episcopal Church in Portsmouth, the 18th and 19th of October.

Rev. Bro. Chandler discussed Fiction as a teacher of morals and religion. Bro. Bailey read an essay on "The Temperance Cause," its claims upon the members of the Christian Church.

Bro. Lunt wrote and read on "The Bible Value of Amusements." Shall the State support religious sects? was handled in an elaborate essay, by Bro. Dinsmore; and Rev. C. U. Dunning read a paper on "The Duty of the Church to the Children."

In the class-meeting good reports were given of the churches. Revival influences were reported at East Salisbury, Seabrook, Haverhill, Great Falls, Newmarket, Exeter, and South Newmarket. Sinners are coming to the Saviour in all these places, and the spiritual condition of the churches was reported as being healthy.

Rev. D. J. Smith preached an excellent sermon before the Association on Wednesday evening, on "The Beauty, Purity, and Strength of the Church."

The Orphan's Home was dedicated October 19. Speeches were made by Judge Nesmith, Governor Weston, ex-Gov. Berry, Senator Patterson, and others. The site of the home is the Daniel Webster farm in the town of Franklin. It has been purchased at a cost of nine thousand two hundred dollars. The present buildings consisting of a house, barn, etc., are only temporary. They will soon be replaced by a spacious edifice, which will meet the wants of the State. Already, applications for admission have been made for more children than can be accommodated. The institution will be supported by the voluntary contribution of the people. Already \$22,000 have been subscribed. It is rumored that Rev. D. A. Mack will be the Superintendent, and his wife, the Matron of the house.

Rev. Dr. Barrows has retired from the editorship of the *Prohibition Herald*, and Dr. Blackmer, of Sandwich, appears this week as his successor. Efforts are being made to form an association of twenty or thirty persons to bear the responsibility of publishing the paper. Dr. Blackmer commences well; but he has a sharp and forcible writer to follow. May the *Herald* grow more and more under the new regime.

Rev. D. C. Babcock has been giving a series of Temperance lectures in Pennsylvania under the auspices of the Pennsylvania State Temperance alliance. We hear good reports from his efforts, and learn that he has returned to devote himself to the Temperance work in New Hampshire.

HAVERHILL.—Rev. O. W. Scott writes: "The First Methodist Episcopal Church of this city, having been closed for repairs for the past two months, was reopened on the 7th. Prof. C. W. Cushing, A. M., of Auburndale, discoursed in the morning from Colossians iii. 11, "Christ all in all." An able sermon, polished and eloquent. In the afternoon, Rev. O. H. Jasper, of Dover, N. H., Presiding Elder of the District, preached an excellent sermon from 1 John, v. 13, "Life in

Christ." This sermon was followed by a blessed communion service. Four persons were received into full fellowship by profession, and one by letter. In the evening the pastor preached from Acts xvi. 30, "The great question." Some special religious interest has been witnessed here of late. Several have been inquiring the way to life. Many of the Church are seeking higher spiritual attainments, and we are expecting to witness "greater things" before the season is past. The church debt, \$3,000, which, with the church repairs, amounts to over \$6,000, has all been provided for. The church edifice is much improved; new carpet, new upholstering, new altar (circular), and pulpit furniture, frescoed walls and ceiling, etc., etc. Methodism receives a new impulse this season in Haverhill, and our rapidly increasing population, now 13,000, warrants the belief that not only two but three Methodist churches will be required before we complete another decade. Why not? Judging from past experience this will inevitably be so, if individual Christians are fully alive to the work of the Master. Already we have a population of 6,000 in excess of the seating capacity of all our churches combined. May all be so happy as to witness just such religious prosperity as here predicted.

CALAIS GROVE-MEETING.

God smiled upon us, and poured on us the lovely sunshine, and tempered the atmosphere, so that for nearly eight days the meetings went on in glorious power. It was under the charge of Rev. T. P. Abell, who has a strong hold upon the people, and will be a power for good. Rev. Bros. Beale, McKeown, Smith, Haskell, Pitblado, and Davies were present to help, and God blessed their labors. There were times when it seemed as though the whole congregation was awayed by the power of God. Many who seldom entered a house of prayer, out of curiosity went to the grove-meeting, and were soundly converted.

The social services, by direction of the President, were mostly under the care of E. Davies, whose labors God so signally blessed in the spring, in this place. We were happy to find that two of the spring converts were not only called to preach, but have determined to make full proof of their ministry, and were so baptized with the Holy Ghost, that God signally blessed their labors in leading wicked men to Jesus. The Lord give them a thousand souls each. Silent prayers were repeatedly offered, with much faith, for the descent of the Holy Spirit, and again we were baptized with the Holy Ghost. God came down in such mighty power, that every heart was melted.

Tuesday afternoon of the second week we left the grove, and came to the meeting-house, and the crowd followed, and also the cloud of Divine presence, and the salvation of souls still goes on day by day. It is indeed a glorious success, and so many young men have been saved that Bro. Wood is talking of organizing a Young Men's Christian Association, that will do much good, and prevent much harm. It is proposed to take steps to put up a suitable building for that purpose.

MAINE ITEMS.

The Executive Committee of the State Sunday-school Society met recently, in Portland. The resignation of Rev. Smith Baker, of Brewer, was read and accepted, and Rev. O. M. Cousens, pastor of the Methodist Episcopal Church in Hallowell, was appointed in his place. To meet the imperative demand felt in all parts of the State for securing means for the better qualification of teachers, the Committee prepared a plan for employing instructors to hold Sunday-school teachers' institutes. Some of the instructors have been engaged, and institutes in some of the counties will soon be commenced. This is thought to be a good movement in the right direction. It is hoped that the result may show the wisdom of the measure. Anything beneficial to the Sunday-school cause in this or any other direction will most certainly be hailed with joy.

The Congregationalist Society in Alfred have recently entered a parsonage, and they are now engaged in erecting a vestry and lecture-room. The parish has extended an invitation to Rev. Mr. Kyte to become their pastor. The Methodists in that beautiful village are also erecting a commodious parsonage for the better accommodation of their worthy pastor.

The Methodist Society in Dexter are raising their house of worship with a view to building vestries and library rooms, the whole to be heated by furnaces. This is a very enterprising society. The Sunday-school is in a flourishing condition.

The Maine Congregational Missionary Society have recently received a bequest of two hundred dollars from Mrs. Solomon Stone, of Hampden. This makes five hundred dollars which Mrs. Stone has given to this society. This amount has been given not from her abundance, but by knitting socks and making garments for sale. Verily she shall have her reward. Who will follow this noble example? Speak, sisters of Maine.

The Baptist Church in Fayette is enjoying religious prosperity. The Sunday-school connected with this parish is interesting and efficient for the cause of Temperance.

Rev. J. Malvern has accepted a call to the pastorate of the Free Baptist Church in Biddeford. Mr. Malvern entered upon his duties as pastor the first Sabbath in October. The Society, we learn, is in a prosperous condition. A good religious interest is now prevailing in the Baptist Church in Waterville, and also among the students in the University. The new class at the college numbers twenty, and includes a large number of devoted Christians. The student's prayer meetings are well attended, and a good work of grace is anticipated during the present term.

At the Young Men's Christian Association for the State, held in Biddeford last week, one Association reported three thousand four hundred and twenty conversions since its organization. During the session the question was asked whether a Christian could throw obstacles in the way of the Association work; answered with a decided "No." The question of how to raise

funds for the expenses of the Association was settled by "pulling the wallet" on the spot. The following resolutions were unanimously passed:—

Resolved, That we deem the work of Young Men's Christian Associations permanent in its character and indispensable to the advancement of the cause of Christ among young men, therefore we recommend that the Executive Committee inaugurate a campaign for the Association work during the coming year, employing such talent at home and from abroad, as they may be able to secure.

Resolved, That whereas the Sunday-School State organization contemplates a work so congenial to us and their Executive Committee, have assumed a responsibility that needs the cooperation of sacrificing and working men, we do proffer them our sympathy, and the aid we may be able to render. The session was very harmonious, and passed off pleasantly.

"Father Richardson," as he is familiarly called, a member of the Methodist Church at Livermore Falls, picked from the tree in nice order a bushel of pears, on his ninety-sixth birthday. Bro. Richardson is a veteran saint—a good man, full of faith and the Holy Ghost. He is looking forward with composure to his departure, and to his treasure.

DELEGATES TO GENERAL CONFERENCE.—*Tennessee Conference.*—Ministers: David Rutledge, and John Braden: Reserves: Felix W. Vinson, and Otis O. Knight. Laymen: Thomas H. Caldwell, and Robert Quinn. Reserves: William Houston, and James S. Ogden.

Iowa Conference.—Ministers: William F. Cowles, Francis W. Evans, Edmund H. Waring, and John T. Simmons. Reserves: Isaac P. Teter, and Richard B. Allender. Laymen: Henry A. Taber, and Rodolph A. W. Bruehl. Reserves: Henry Dornbusch, and Jacob Kurtz.

Southern Illinois Conference.—Ministers: Robert Allyn, John Van Cleave, George W. Hughey, Ephraim Joy, Benjamin R. Pierce. Reserves: Christopher J. Hunt, James A. Robinson.

Genesee Conference.—Ministers: Revs. Dr. Thomas Carlton, R. L. Waite, E. E. Chambers, A. D. Wilbor. Laymen: F. H. Root, J. W. Brown.

Minnesota Conference.—Ministers: David Brooks, T. M. Gossard, Cyrus Brooks, J. O. Rich. Reserves: Chauncey Hobart, J. F. Chaffee.

Central German Conference.—Minister: William Nast, Jacob Rothweiler, John A. Klein. Reserves: H. Leibhart, J. Krebbel. Laymen: Henry A. Faber, R. A. W. Bruehl. Reserves: Henry Dornbusch, Jacob Kurtz.

CHURCH EXTENSION.

The General Committee of Church Extension, and the Bishops of the Methodist Episcopal Church, will meet in the Rooms of the Society, 1018 Arch Street, Philadelphia, on Thursday morning, Nov. 23, at 9 o'clock. Presiding Elders having business with the Committee, will please address the member representing their District. The Committee are as follows:—

First District.—Rev. R. H. Robinson, Ballston, N. Y.—East German, East Maine, Maine, New England, New Hampshire, New York, New York East, Providence, Troy, Vermont.

Second District.—Rev. J. H. C. Dosh, 253 Harford Avenue, Baltimore, Md.—Baltimore, Delaware, Newark, New Jersey, North Carolina, Philadelphia, South Carolina, Virginia, Washington, Wilmington.

Third District.—Rev. J. S. McMurray, Altoona, Pa.—Black River, Central New York, Central Pennsylvania, East Genesee, Erie, Genesee, Pittsburgh, West Virginia, Wyoming.

Fourth District.—Rev. Wm. Graham, Terre Haute, Ind.—Central German, Central Ohio, Cincinnati, Detroit, Indiana, Michigan, North Ohio, Northwest Indiana, Ohio, Southeastern Indiana.

Fifth District.—Rev. A. B. Morrison, Burlington, Ill.—Central Illinois, Des Moines, Illinois, Iowa, Minnesota, North-West German, Rock River, Southern Illinois, Upper Iowa, West Wisconsin, Wisconsin.

Sixth District.—Rev. E. Q. Fuller, Atlanta, Ga.—Alabama, Georgia, Holston, Kentucky, Louisiana, Mississippi, Tennessee, Texas.

Seventh District.—Rev. T. B. Lemon, Nebraska City, Neb.—California, Colorado, Kansas, Missouri, Nebraska, Nevada, Oregon, St. Louis, Southwest German.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

ITALY FOR CHRIST.—Great movements are in progress in this country, which, by the Divine blessing, must result in the triumph of Christianity there. The English Wesleyan Methodists have twenty-three ministers laboring there, and they propose to build a large, commodious church edifice in Rome. Our own Church has established a mission in Rome, and the missionary has already commenced operations, and we expect to hear of his great success in spreading Scriptural truth in that dark, benighted city. Pray for his success, and labor under the conviction that Italy must be taken for Christ.

THE BIBLE IN ST. PETER'S, ROME.—*The Christian World* contains the following information:—

"A son of Dr. Cote, the well-known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's, at Rome, and that the people eagerly took them. The prelates of the Church came forth, and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the 'sacred' place, but when they found that Mr. Cote and friends were doing nothing more than scattering the Word of God, they not only refused to arrest them, but asked for copies themselves, saying, 'This is what we have long wanted.' Truly a wide and effectual door is now opened in Italy for the triumphal entrance of the truth."

INDIA.—Our mission in India was never more prosperous than at present. Great difficulties had to be overcome by our missionaries, but they are gradually yielding to the force of truth, and the way is opening throughout the country for more extended triumphs of the Gospel. The missionaries are in good heart, and are expecting glorious results from their labors. The mission is about to be strengthened by the addition of

several laborers. In a few days Rev. Joseph H. Gill and wife, Rev. E. Cunningham and wife, Rev. G. W. Gladwin and Miss McMillan, with Rev. C. W. Judd and wife, who are to return, will sail from New York for India. Let the Church pray that they may reach their distant field in safety, and be made a great blessing to India.

WHAT THE WORLD NEEDS.—It needs the Gospel. Nothing else will meet its necessities—nothing else can save it—it is its only hope. Shall it be given to the world? This may be done—the Church has the power to do it—it can do it at once. Will she do it? Will she obey the command of Jesus—"Go ye into all the world, and preach the Gospel to every creature?" Can she be guiltless, and not obey? Thank God, there are signs she is about to arise to this great work. Her voice is heard all along the line of Christian labor—the world must have the Gospel! O let the glorious work be done, and heaven and earth will shout the triumph!

Obituaries.

SUSAN E. NICHOLS, Superintendent of the Infant Department in the Sunday-school of the First Church, Fall River, Mass., died in peace, Aug. 9, 1871.

She was a young lady of amiable manners and cheerful disposition, who won the confidence and love of all, particularly of the children entrusted to her care. Always punctual in her attendance, and thoroughly identified with her work, she became an example to all. As a Christian, she was unostentatious, but thorough in her experience of Divine things; and the closing months of life were peculiarly filled with peace, joy, and perfect submission to God's will. She sleeps in Jesus.

At a regular session of the school, the following resolutions of respect were adopted unanimously by a rising vote:—

Whereas it has pleased God to remove by death Sister Susan Nichols, Superintendent of the Infant Department of our school,

Resolved, 1. That we bow with submission to His will, who has taken our sister unto Himself at the time of her increasing usefulness, and acknowledge Him as doing all things well.

2. That in her death the Infant Department has sustained the loss of one punctual in her attendance, affectionate in her manners, successful in her efforts, and thoroughly identified with the interests of the school.

3. That we will ever cherish her memory as a true Christian, a devoted laborer in all Church enterprises, and a faithful Sunday-school teacher, whose example is worthy of imitation by us all.

4. That a copy of these resolutions be forwarded to the family of our sister, and to ZION'S HERALD for publication.

At Damariscotta Mills, July 26, 1871, BENJAMIN LINCOLN, aged 24 years.

He was suddenly stricken down while at work in the match factory at the above-named place. Bro. Lincoln was brought to Christ during the past year, and was baptized and received into the Church last May. His life was a living testimony of the power of Christ to save; and he, being dead, yet speaketh.

JOSHUA PERKINS died Aug. 6, 1871, aged 54 years.

Bro. Perkins was converted under the labors of Rev. James Twigg, of sacred memory, and for more than thirty years has been a member of the Methodist Episcopal Church at Damariscotta Mills, during which time he held, in turn with his brethren, the offices of class-leader, steward, and trustee. In the infancy of the Church a house of worship was very much needed, and he and two or three of his brethren, with faith and means (the latter being very limited), went to work in due form. The temple was completed; it stands yet, but one of its builders has fallen. Good men die well.

Mrs. MARIA RUHL MATLACK, late wife of Rev. Lucius C. Matlack, died in New Orleans, of passive congestion of the brain, Oct. 2, 1871.

After attending her husband through a severe run of the yellow fever, the anxiety and nervous prostration ensuing induced a sudden illness, which terminated fatally in six hours. For thirty-two years she had been a most unselfish, cheerful, devoted companion of an itinerant preacher, whose trembling hand pens this notice. Our life in the service of the Church had led us from Pennsylvania to New England; thence to New York, through Illinois and the West, and back again to Maryland. This third year in New Orleans separates us for a season. Her last words were gentle breathings about the "rest which remains."

S. C. M.

Died, in Portsmouth, N. H., Miss HANNAH CASWELL, aged 50 years.

During her long and severe illness, she was graciously sustained by a calm and unwavering trust in that blessed Saviour whom she had so devotedly and faithfully followed. She sought and found the pearl of great price in early life, and was a constant attendant upon all the means of grace, and one of the most active and exemplary members of this Church. She loved our doctrines and discipline, and her death was peaceful and triumphant.

C. M. DINSMORE.

Died, Aug. 17, in Concord, N. H., whither she had gone for her health, Mrs. ELIZABETH HILL, of Portsmouth, N. H., aged 67 years.

The deceased was the widow of the late Daniel Hill, esq., of Elliot, Me., and a much esteemed and worthy woman, and for nearly forty years a member of the Methodist Episcopal Church. She leaves, to mourn her loss, a son and daughter—the wife of Mr. S. W. Clark, of this city. Her lingering sickness, the consumption, was patiently borne, and two weeks before her death she gave directions concerning her funeral, as one about to take a pleasant journey, and departed in peace.

Portsmouth, N. H., Oct. 11. C. M. DINSMORE.

MINA FAUNCE, of Oxford, Me., departed this life, in Christian peace, Aug. 31, after a long and painful sickness, during which she manifested great patience and fortitude.

She lived, for many years, a devoted Christian and worthy member of the Church, and her death is not only lamented by the surviving husband and children, but by the Church and community generally.

K. ATKINSON.

MARTHA GOULD, wife of Henry G. Gould, died at her residence in Heath, Mass., Sept. 22, aged 43 years.

Sister Gould had been an acceptable member of the Methodist Episcopal Church in Heath since its organization, and was universally esteemed and beloved. Worn out with watch-care and anxiety during her son's very severe illness with typhoid fever, she fell herself a prey to the violence of the same disease, while his convalescence was yet a question. She had lived well, and was ready for the Master's summons.

ALFRED NOON.

Mrs. LAURA I. T. NELSON, a member of the Methodist Episcopal Church at Livermore Falls, Me., departed for her rest in heaven, June 24, 1871, aged 41 years.

Sister Nelson was an eminent Christian, a bright ornament of the "higher life." She was converted in the 13th year of her age, and from that period to the time of her death, never lost her confidence in God. She died in great peace. "The memory of the just is blessed."

J. M. WOODBURY.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD by Jas. F. C. Hyde.

FENCES.—Every farmer or owner of land is more or less interested in this subject of fencing. The first settlers in a wooded country build huge log fences, partly to get rid of the timber, and because it is the most convenient material for the work. Later, as these same come to clear up their lands, and timber becomes more valuable, they may build stone fences or walls. Many of the fences in the back country are built of stumps, and like the log fences, are very unsightly and inconvenient, especially about fields that are to be cultivated or mowed. Where there are plenty of stone, no doubt a good stone wall is the most economical fence; once well built, it will last many years with a little looking after once a year; and when after years it becomes delapidated, it can be re-laid, the material for the work being at hand. A good heavy balance wall is what is wanted, except along the street, where it may be better to build a bank wall. Another favorite method for enclosing pastures and large tracts of land has been with mortised posts, and three or four split rails, generally chestnut or cedar. This fence has some advantages, and should be used where stone are not plenty, and timber is. The labor of preparing the posts and rails, can, much of it, be performed wet days, when work cannot be profitably carried on out of doors. In this way a good stock of fencing can be prepared in the winter, all ready for use the next spring. There is another kind of wooden fence that we like for common use, that is known as railroad fence, round posts set in the ground, with three or four long strips of board, four to six inches wide, nailed on. This lasts for some twelve or fifteen years, and turns cattle very well; spruce boards will answer, and the whole when completed is not expensive. Another fence, used to some extent, is the picket fence with pickets about four, and a half or five feet in height. We do not regard this as a good fence for the farmer to put up on a very extensive scale. There are other fences of wood and iron, but we think of no others of a permanent character that we could recommend to the farmer for extensive use unless it be a live, one of Buckthorn, acacia, osage orange, willow, or some other plant. Either of those we have named can be so trimmed and managed as to resist cattle, and furnish a substantial and durable fence. We have used willow on rather moist land to good advantage. The buckthorn is the best thing in the North for a live fence, while in the middle and possibly the Southern States, the osage orange answers a very good purpose. All live fences require a good deal of care for the first few years, and a little every year after they are fully established. If allowed to grow high, they shade and injure the land for any other crop for some distance on each side, and this is one objection to their use. When fencing material, both stone and wood are scarce, a live fence is the best thing, and there are millions of acres in our country where it would be economy to adopt such. Let each person be governed in this matter of fences, by circumstance, and build such fences as are best adapted to his wants and means, and that will be cheapest and best in the end. Every farm, especially where cattle are turned out, should be well fenced.

ANSWERS TO CORRESPONDENTS.—Small gladiolus bulbs keep well through the winter in dry sand, where they will not freeze. They will not, like the tulip, stand freezing. All perennials will be benefited by being covered in winter. Cover with very coarse horse manure, straw, hay, leaves, or any other such material. Should rather not transplant Digitalis, Antirrhinum, Canterbury bells,

and such plants this fall, unless it should be to put them into a cold frame for the winter.

Oleanders may be cut down at almost any time, but should prefer to do it just before they start in the spring. They may be kept down cellar in a pot or tub where the cellar is not very dark and damp. It will do no harm to cut down a flowering almond at this season of the year. We often head-in our peach trees in the fall, and the almond belongs to the same family. Verbena plants do not keep well in the cellar in the winter; they rarely survive until spring.

WORK FOR THE SEASON.—Root Crops should be secured before the hard frosts.

Apples should be picked.

Ploughing will need attention.

Hogs should receive special attention, that they may be fat and fit to kill by the middle or last of November.

Fowls.—They should receive the same treatment as the swine, that they may be in good condition for the market and table. They should be shut up in rather close quarters, and be well fed.

APPORTIONMENT by the District Stewards of the Collections for the Preachers' Aid, and New England Education Societies, among the Churches on the Boston District, for the year 1871:—

	Pr. Aid.	N. E. Ed. Soc.
Boston, Hanover St.,	\$104	\$28
" Bromfield St.,	130	35
" Church St.,	87	24
" Grace Church,	173	46
" Tremont St.,	136	52
" Meridian St.,	97	25
" Saratoga St.,	78	21
" Dorchester St.,	102	27
" Winthrop St.,	108	29
" Highland St.,	91	24
" Broadway Church,	108	29
" City Mission,	74	19
" Revere St.,	24	6
" Washington St.,	38	9
" Dorchester Ch.,	57	15
" Appleton Ch.,	121	32
Chelsea, Walnut St.,	121	32
MT. Bellingham,	30	8
" Park St.,	17	4
Winthrop,	20	5
Jamaica Plain,	26	7
Hyde Park,	20	5
Quincy Point,	35	9
South Walpole,	38	10
Newton,	104	27
Newton Upper Falls,	52	14
Newton Lower Falls,	45	12
Needham,	21	6
Natick,	74	19
Adrian,	70	18
Cochituate,	43	12
Saxonville,	43	12
Holliston,	53	14
Hopkinton,	52	14
Milford,	54	14
West Medway,	49	13
South Framingham,	39	10
Mendon,	39	10
Westboro',	39	10
Marlboro',	32	8
Rock Bottom,	30	8
Hudson,	65	17
Sudbury,	30	8
Assabet,	35	9
Everett,	30	8
Washington Village,	8	2
Roslindale,	20	5

JOHN BENT, Secretary.

Money Letters Received to Oct. 7.

B. C. Blackwood, M. A. Baker, H. W. Bolton, C. B. Besse, W. Coleman, J. Collins, D. N. Cooley, T. D. Chandler, E. R. French, B. D. Freely, A. B. Godfrey, A. J. Greene, N. Goodrich, E. Gerry, Jr., J. Grinnell, Jr., H. P. Hatch, T. D. Hart, L. T. King, H. R. Mallory, J. H. McCarty, J. B. Masterman, J. Mudge, E. L. Manchester, H. R. Malloy, G. W. Norris, A. Osborn, D. Perry, D. M. Perry, G. R. Palmer, J. W. Reed, G. W. Roland, D. Rich, J. T. Spofford, C. W. Taylor, J. J. Woodbury.

Money Letters Received from Oct. 7 to Oct. 14.

T. J. Abbott, W. R. Benham, C. B. Besse, J. E. Bowen, N. W. Chase, J. Cadwell, C. J. Clark, G. C. Campbell, J. H. Crandall, J. Collins, J. F. Crowl, A. Cole, J. Cobb, W. Dixon, J. Gray, J. Gill, M. Goodale, T. D. Hart, L. Springer, G. G. Stevens, J. O. Thompson, H. N. Turner, N. Whitney, G. Willard, N. B. Wood.

Methodist Book Depository.

Money Letters Received from Sept. 30 to Oct. 7. S. Allen, F. P. Ball, A. H. Benner, C. E. Bates, G. W. Buzell, S. O. Benton, M. L. Colvin, I. H. Cunningham, J. A. Colson, C. E. Cahoe, W. B. Conant, Geo. E. Chapman, J. W. Cole, D. Denham, Jr., E. S. Dixon, E. Douglass, H. W. Davis, J. T. Davis, A. L. Dearing, H. Dorr, E. R. Drummond, E. A. Eddy, W. Farr, W. C. Farnham, J. Farnham, M. O. Fisher, A. Hatch, J. H. Hillman, S. S. Howes, J. R. Inch, J. T. Jordan, W. T. Jewell, C. H. Luce, P. A. Morse, J. Matthews, W. J. Massee, D. Morrison, I. Mosher, I. Pearce, W. B. Palmer, G. B. Palmer, R. C. Pingree, E. J. Roberts, R. Rutledge, L. B. Randall, C. G. Robbins, F. H. Roberts, A. Reynolds, M. T. Rice, E. Scott, W. L. Sweatland, E. H. Smith, A. R. Sylvester, H. O. Williams, J. E. Walker, N. P. Wiley, D. A. Whedon, C. H. White.

Money Letters Received from Oct. 7 to Oct. 14.

Jas. Barsford, A. L. Bennett, J. B. Benjamin, J. Cummings, P. B. Clark, F. W. Clark, J. C. W. Cox, A. Caswell, C. H. Cole, H. Crockett, Geo. L. Clapp, S. J. Carroll, John Collins, C. E. Campbell, H. Q. Dalton, I. E. Drew, J. T. Davis, L. Doane, L. Denmore, E. A. Fisher, E. J. Fuller, C. Foster, S. S. Groom, John Gray, 2, David Gordon, M. O. Gibbs, E. M. Gerrish, F. Gordon, W. Haskell, J. P. Higgins, J. H. H. Hewett, Mary Ingersoll, W. T. Jewell, C. E. Kimball, D. X. Knight, W. W. Kinsley, E. W. Lathe, H. Moore, J. G.

Mathews, C. V. N. Nichols, W. J. Olmsted, F. E. Pearce, A. A. Pierce, W. J. Pomeroy, D. F. Palmer, S. A. Reed, A. Randall, S. O. Spencer, J. A. Steele, J. Sawtelle, H. L. Tarbell, D. P. Thompson, W. Underwood, N. P. Wiley, A. G. H. Wood, F. A. Warner, A. M. Wheeler, Geo. G. Winslow.
J. P. MAGEE, Agent, 38 Bromfield St., Boston.

Marriages.

In this city, Oct. 12, by Rev. M. Trafton, Nathan Gray to Sophia L. Littlefield, both of Boston.
At the Parsonage, Oct. 11, by Rev. M. H. A. Evans, Thomas Wood to Miss Amelia A. Woodhead, all of Boston. [No cards.]
In North Brookfield, Sept. 20, by Rev. S. A. Fuller, Chas. E. Granger to Miss Alice C. Smith, both of North Brookfield.
In North Andover, Sept. 26, by Rev. L. Fish, James F. Kirk, of North Andover, to Miss Mary A. Sheehan, of Lawrence; Oct. 11, by Rev. N. F. Stevens, Edwin E. Drury to Ida E. Root, all of South Royalton.
Sept. 14, by Rev. G. C. Noyes, John R. Baldwin, of Newport, Ky., to Miss Addie H. Bickford, of Milan, N. H.
In Exeter, Me., Oct. 17, at the house of the bride's father, John D. Prescott, esq., by Rev. W. B. Fenlason, James M. Hill to Miss Ella S. Prescott, all of Exeter.
At Mechanic Falls, Me., Oct. 10, by Rev. J. Hawks, Fred. H. Parsons to Miss Ada C. Pulsifer, both of Poland, Me.
In Bridgeport, Me., Oct. 12, at the residence of the bride's father, by Rev. F. Grover, S. J. Vall, of Station Island, N. Y. (son of Rev. S. M. Vall, D. D., of the Maine Conference, and resident U. S. Minister in Germany), to Miss H. M. Howard, of Bridgeport. [No cards.]
In Gorham, Me., Sept. 18, by Rev. J. Collins, S. C. Horne to Miss Mary F. Ham, both of Great Falls, N. H.
In Lincolnville, Sept. 30, by Rev. George W. Buzzell, Andrew W. Wadsworth to Miss Elizabeth S. Wright, both of Camden.
In Norwich, Ct., Oct. 11, by Rev. Robert Clark, Alfred D. Rogers to Miss Hattie A. Holt, both of Norwich.
In Uncasville, Ct., Oct. 12, by Rev. Robert Clark, Wm. C. Latimer to Miss Hannah A. Richmond, both of Montville, Ct.

Acknowledgments.

Rev. C. E. Sever gratefully acknowledges the gift of \$30 from the Church in North Dana. The Lord reward them fourfold for all their sacrifices to His cause.

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Jan. 6, 1871 1st & 2d em 35

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\$10 A DAY with Stencil Tools. Samples free. Address E. A. GRAHAM, Springfield Vt. Oct. 12, 71

NOTICE.

REDEMPTION OF 5-20 BONDS OF 1862.

Treasury Department,

September 1, 1871.

By virtue of the authority given by an Act of Congress approved July 14, 1870, entitled "An Act to authorize the refunding of the national debt," I hereby give notice that the principal and accrued interest of the bonds herein-below designated, known as Five-twenty Bonds, will be paid at the Treasury of the United States, in the City of Washington, on or after the first day of December next, and that the interest on said Bonds will cease on that day. That is to say, Coupon Bonds known as the first series, Act of February 25, 1862, dated May 1, 1862, numbered as follows:—

to 30,399, inclusive, of \$ 50 each.	
1 to 43,372, " 100 "	
1 to 40,011, " 500 "	
1 to 74,104, " 1,000 "	

And Registered Bonds of the same Act, —

1 to 595, inclusive, of \$ 50 each.	
1 to 4,103, " 100 "	
1 to 1,899, " 500 "	
1 to 8,906, " 1,000 "	
1 to 2,953, " 5,000 "	
1 to 2,956, " 10,000 "	

The amount outstanding (embraced in the numbers as above) is one hundred million (\$100,000,000) dollars.

Coupon Bonds of the Act of February 25, 1862, were issued in four distinct series. Bonds of this work (embracing those described above) do not bear the series designation upon them, while those of the second, third, and fourth series are distinctly marked on the face of the bonds.

United States securities forwarded for redemption should be addressed to the "LOAN DIVISION," Secretary's Office.

J. F. HARTLEY,

Sep. 14, 54 cow 43*

Acting Secretary.

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Lee & Shepard, Publishers, Boston. Sep. 21, 71

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B. R. STURGES, Agent for New England. 81 Washington Street, Boston, Mass. Sep. 14, 1871 43*

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HERALD CALENDAR.

Lynn District Sabbath-school Convention, Harvard Street Church, Cambridge, Oct. 26
 Sunday-school Convention, Hudson, Oct. 31
 Methodist Episcopal Sunday-school Union Anniversary, Oct. 29 to Nov. 1
 Fall River District Conference, St. Paul's M. E. Church, Fall River, Nov. 6
 Portland District Ministerial Association, Saccarappa, Nov. 13, 14, 15
 New England Educational Convention, Boston, Nov. 15, 16

WANTED.—Zion's Herald, No. 3, 1876.

POST-OFFICE ADDRESSES.

Rev. Erastus Benton, New Haven, Ct.
 Rev. S. V. Gerry, Salmon Falls, N. H.

THE EUROPEAN AND NORTH AMERICAN RAILROAD.
AN INTERNATIONAL HIGHWAY.

BANGOR, Oct. 18, 1871.

This is a great day for Bangor, for Maine, indeed, for the world; for the opening of this road is an important event in the world's progress.

There is now continuous railroad communication between Halifax and San Francisco, with the exception of a gap in Nova Scotia, of seventy-six miles, between Amherst and Truro, and this section will be finished by July, 1872. Less than nine days from Halifax to San Francisco! The work was commenced at St. John, in November, 1865, and on the first of January, 1867, at Bangor. The route is 58 miles north from this city to Mattawamkeag; thence, 56 miles east, to Vanceboro', on the State line, where it crosses the St. Croix, making 114 miles in Maine, at a cost of four and a half millions; thence, to the city of St. John, 91 miles; thence, to a junction, twelve miles this side of Shediac, 96 miles; thence, by Intercolonial Railroad to Truro, 116 miles; thence, direct, 61 miles to Halifax. The whole distance, from Bangor to Halifax, is 478 miles. Leaving the steamers at Halifax, passengers can pass through St. John, Bangor, Portland, Boston, New York and Chicago, to San Francisco, in less than nine days!

The earnings of 58 miles, from this city to Mattawamkeag, the past year, were \$217,393.78; expenses, \$107,507.66. Passengers conveyed 192,412, or an average of 615 daily. The business of this year shows a handsome increase.

There was a great crowd in the city last evening when the President and other distinguished guests arrived, which is largely increased this morning. Thus far all is very orderly. The population of Bangor is nearly twenty thousand, and there are ten to fifteen thousand from other places. It is the greatest day ever enjoyed in the queen city of the East. There were never before so many distinguished strangers on the Penobscot at one time. There are ten military companies of the State present, and the military display is very fine. The whole celebration is an honor to the second city in Maine, destined, perhaps, to be the first. At least, Portland must look well to her laurels.

The decorations are extensive, public and private, and both evenings, fine illuminations. The best display in these matters, is at Wheelright and Clark's buildings. They look like a flower-garden, set up endwise, adorned with many brilliant stars. The best Yankee invention, serving the double purpose of decoration and advertisement, was in front of Weed & Fildes' store, consisting of a large display of red, white and blue woolen shirts. A reception at Mayor Dale's, this evening, closes the exercises here. At 8 A. M., to-morrow, a train of sixteen cars will leave for Vanceboro', 114 miles.

VANCEBORO', Oct. 19.—The reception at Mayor Dale's, last evening, was a very pleasant affair. President Grant, and Mrs. Grant, Lord Lisgar, Governor-General of the Dominion, ex-Governor Wilnot, of New Brunswick, and many other distinguished guests were present. At Norumbega Hall, in the afternoon, short speeches were made by the President, Lord Lisgar, Gov. Wilnot, Judge Rice, and others. Gov. Wilnot is an earnest and faithful member of the Wesleyan Church at Frederickton, and superintendent of a Sunday-school. At the close of his speech, the Hutchinsons sang. So with the President, Gov. Wilnot and the Hutchinsons, the Methodists had a good share of the great time.

The trip to this place has been very enjoyable. The day is beautiful. The earth is carpeted with fallen leaves, and the bright autumnal sun shines upon the scene like a divine benediction. The train is pleasantly alive with cheerful conversation, and the fading beauty around us reminds us of the passage, "We do all fade as the leaf."

From Bangor we come through Vezie, Orono, Oldtown, Milford, Passadumkeag, Lincoln, to Mattawamkeag, 58 miles. The other 56 miles to this place is through a wild country, where the woodman and the fires here have

done much to destroy the primeval forests. A second growth, generally, covers the land. On this part of the route are some genuine log-cabins, where they are trying to obey the first command in the Bible, with some success. There is a telegraph line along this route.

There was a slight fall of snow in this region last evening. The company was received here with loud cheers, and the roar of cannon. Under a large pavilion, full justice was done to an abundant collation. Mr. Jewett, President of the Eastern and North American Railroad, presided, and made a brief speech. President Grant was presented, and made a brief and neat speech. Lord Lisgar spoke nobly; paid special respect to General and President Grant—to Grant as a man, specially. His speech was received with great satisfaction.

Gov. Wilnot made a most splendid address. He is a man to be proud of. (God bless the two nations.) He called for three cheers for Maine, and Gov. Perham responded in a good speech, which was well received by the vast audience from the east and west, St. John and Bangor. "Three cheers for the Governor of Maine and Gov. Wilnot."

The President of the Council of Nova Scotia offered brief remarks. Said this road is for purposes of peace. This was the spirit of all the speaking.

Hon. Mr. Tilley, one of the first friends of this great enterprise, made one of the very best speeches. Twenty-one years of courtship, and now the wedding. New Brunswick six millions, and Nova Scotia four millions, or a debt of ten millions for this road in both Provinces. We should erect here a temple of peace. His closing remarks were very eloquent.

Postmaster-General Cresswell was next introduced. Railroad men were about the sharpest. Praised the road as being among the best. Mails on this road immediately. Great Britain had eight hundred and sixty millions of letters last year; the United States four hundred and sixty millions. Playfully referred to disturbances along the lines, Gen. Butler, etc. The speech was original, hearty, and exceedingly playful. "My friend Munsell and I can carry a letter round the world for you." The speech was very much enjoyed by all.

Hon. J. W. Emery, of Massachusetts, one of the Directors of the Road, made a good practical speech, dwelling on the "pathway of the nations." Mr. Jewett had as a sentiment, "Europe, North America, Bangor, St. John," etc. Dr. Loring, of Massachusetts, responded in playful remarks about London and Boston; Puritan blood in the veins of some of these friends from the Provinces; revolutionary times, etc. A little too much boasting about one State for the occasion.

Our English brethren were broad, noble, and generous in their speeches.

Hon. J. H. Ela, of New Hampshire, was the next speaker, who came on the broad line of our common humanity. There was not time for other speakers. Secretary Robeson offered a sentiment, and was called on for a speech, but declined, and called on Gov. Dennison, of Ohio, who made a brief and excellent speech.

The band played, and we marched to the cars to return to Bangor.

E. A. HELMERSHAUSEN.

Judge Pitman's letter of acceptance of the nomination of the Prohibitory party for the Governorship of Massachusetts is a manly document. It has the best ring of any such acceptance in our gubernatorial annals. It puts the whole argument for political, and independent political Prohibition in a nut-shell. Read these strong words, and do your duty as Christians, and as men, when the hour to vote shall come:—

In the principles, policy, and necessity of your party I thoroughly believe. A few plain propositions, to my mind, cover the case.

That intemperance and its twin satellites, pauperism and crime, are visibly diminished under a policy of enforced prohibition, is not a matter of theory but a proven fact, of which my own city has for the last two years furnished as clear a demonstration as any experienced in the chemist's laboratory.

When we consider that drunkenness is the great enemy of Anglo-Saxon civilization, and the special peril now remaining to our Republican Government, that it is the chief debasing element in the physical, material, intellectual, moral, and spiritual life of the Commonwealth, it is a mere truism to say that no living political issue approaches in solemnity and importance that which concerns the attitude in which the State is to stand to the dram-shop.

The beer-shop is the dram-shop in disguise, and something worse for the disguise. The dominant party in this State has fostered the beer-shop by legislation, and tolerated the dram-shop by inaction. In the future, as in the past, its leaders will carry out the policy of the party; and no officers elected by a party which fears and ignores in its platform the policy of Prohibition, can successfully enforce that policy.

A credulity that hopes to suppress the liquor traffic, the most powerful interest in the country, without an open courageous issue, and a pronounced verdict of the people, is painfully absurd. The Republican party refuse and fear the issue; it is the clear duty of the hour for us to tender it to our fellow-citizens. This way only victory lies. It is for the good people of the Commonwealth to say how many weary years must pass before its light shall break upon those who now sit in darkness and in the shadow of death.

In fine, the argument is exhausted. We need the logic of votes to convince, and the moral sanction of success to win those whose duty it is to act.

In contrast with this is Mr. Washburn's letter, which says not a word in favor of Temperance or Prohibition, except a little thunderous

thunder, captured from Gen. Butler, that the people, at the present time, especially demand, the enforcement of the laws. Between the true, good men, all good citizens must judge, not on the men, but on the causes they represent.

A visit to the warehouses of Messrs. WOODWARD & BROWN, No. 514 Washington Street, whose advertisement appears in another column, will amply repay any one who may favor them with a call. Here are received the cases right from their extensive shops in the western part of the State; and here they pass through their many particular departments, until they are deposited in their capacious saleroom, as finished instruments. The factory in this city occupies the whole of the large and magnificent building, numbered 514 Washington St., and it is as complete in its appointments as any factory we have ever visited. Messrs. Woodward & Brown will cheerfully escort you through the different rooms, and a visit will afford sincere pleasure. We have forgotten the number of Pianos they turn out weekly. But of one thing we can assure our readers, that is, their instruments are unsurpassed for purity of tone, and beauty and excellence of design and manufacture, while the price at which they are sold will surprise all, and none more than those who have paid a fancy price for a much inferior instrument.

TAPE WORM.

A son of C. K. Gould, of Farmington Falls, Me., lingered on Time's shore 27 months with this worm in his bowels. Three weeks use of Hill's Remedy expelled the monster, the last piece 46 feet long. All doctors failed to break it hold.

Oliver Parsons, merchant, Readfield Depot, Me., in three days packing with Remedy, cured a malignant, blind erysipelas sore. All the doctors did not cure one.

Mrs. Donnal, of Windsor, had teeth extracted at Augusta, came near bleeding to death. Cotton wet with Remedy stopped it in a minute. Bring on your Remedies that can do better.

Dr. S. T. BIRMINGHAM.—Dear Sir: We take pleasure in recommending as a most valuable medicine, your "Anti-Spasmotic Drops." We are satisfied that it will do all it purports to do, and no family should be without it. It is safe, and affords almost instant relief from pain, and you may well take delight in the thought that you have conferred so great and real a blessing on suffering humanity.

REV. FREDERICK UPHAM, D. D.

REV. SAMUEL F. UPHAM.

EXAMPLE FOR THE LADIES.

Mrs. HANNAH B. FOWLER, Newburyport, Mass., has earned with her Wheeler & Wilson Machine in twelve years \$6,018.25, without paying a cent for repairs.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy—sure cure.
 Feb. 2, 201 cow.

Business Notices.

NOT ALWAYS.

Things are not always what they seem.
 But sometimes cheat by a false glare;
 Too often like a pleasant dream,
 Which, waking, "vanishes in air."
 Men who of hoarded wealth may boast,
 Though thousands they possess to-day,
 In one short hour may see all lost,
 And their possessions swept away.
 But BOTE may find at GEORGE PENNO'S,
 At prices low, a Suit of Clothes,
 Coat, Pants, Vest, Hat, and Shoes complete,
 Corner of Beach and Washington Streets.

Dr. O. W. Holmes and many distinguished men recommend Whitcomb's Asthma Remedy.

Church Register.

CHICAGO, Oct. 14, 1871.

Amidst this appalling calamity, the Chicago Home for the Friendless has in the providence of God been spared. But our revenue is swept away, and our patrons are penniless. When the first burst of sympathy is over we fear we must fall, unless our friends come to our aid. Our paper, which for fourteen years, has been the exponent of our needs, we feel must not be given up. If every one who reads this will send us a year's subscription of a dollar, we are saved. We shall then have hundreds of tongues to plead the cause of the homeless ones who seek to us for shelter, food, and clothing. Will you help us?

A. SHACKLEFORD, Editor.

THE EMPIRE GROVE CAMP-MEETING ASSOCIATION will meet at the vestry of the Park Street Methodist Episcopal Church, Lewiston, on Thursday, the 3d day of November next, at 2 o'clock P. M., to act on the following business, namely:—
 1. To see if said Association will change or amend its code of by-laws.
 2. To see if said Association will change its lease.
 3. To transact any other business which may come before the meeting.
 C. J. CLARK, Secretary.
 Lewiston, Oct. 30, 1871.

NOTICE.—Names of ladies who have subscribed for the *Heavenly Woman's Friend* at camp-meetings, during the summer, have been sent to the Agent in several instances with the address so illegibly written that no one could decipher them.

Five names were sent from Yarmouth Camp-meeting without any address whatever.
 From Sterling Camp-meeting a name beginning with A., Ames, Aiken, or something of the kind, without initials, or place of residence,—was sent.
 Had not the money accompanied all these, the columns of the HERALD would not have been invaded to convey intelligence to these waiting sisters that they may receive their papers at once by sending their full names and residence to Mrs. L. H. DAGGETT, 38 Bromfield Street, Boston.

For the benefit of those who have not had the privilege of subscribing for this "little gem," it may be added that \$2.00, sent to the same address, will secure one copy each month for one year.

TRACT ANNIVERSARY.—The Anniversary of our Tract Society will be held at Wilmington, Del., on Sunday, October 29.

Sermons will be preached, and collections taken in the morning at Asbury, St. Paul's, Union, Grace, Scott, and Brandywine Churches. In the afternoon, a Tract Conference Meeting will be held at the Episcopal Zion Church. Rev. C. Hill will preside.

The Platform Meeting will be held at Grace Church, at 2 P. M., Hon. Chancellor D. M. Bates in the chair. The following brethren will take part in the above exercises: Rev. S. H. Nesbit, D. D., Rev. D. H. Elia, Rev. C. S. Vancleave, Rev. M. H. Simpson, Rev. D. W. Bartine, D. D., and the Corresponding Secretary.

DANIEL WISE, Cor. Sec.

LECTURES ON INDIA AND THE EAST INDIANS.—The Rev. John T. Gracey, of the India Mission of the Methodist Episcopal Church, has been engaged to deliver a course of three lectures on the above subject, under the auspices of the Woman's Foreign Missionary Society, in Wesleyan Association Hall, Boston.

I. Oct. 31, Tuesday evening, 7½ o'clock.
 II. Nov. 1, Wednesday P. M., 3 o'clock.
 III. Nov. 3, Thursday evening, 7½ o'clock.

The lecture on Wednesday P. M. will be especially designed for the entertainment and instruction of the young.

Admission 25 cents for the single lecture, or 75 cents for the course. Children under 12 years, 10 cents.

Tickets may be obtained of J. F. Magee, esq., or at the Room of the Society, 36 Bromfield Street.

In view of the distinguished ability of the lecturer, and the extremely moderate price of admission, it is hoped that all friends of the Society will not only attend, but also exert themselves to induce others to take tickets.

FIFTEEN DOLLARS WILL SCHOOL A MORNON CHILD ONE WHOLE YEAR IN A METHODIST DAY-SCHOOL.—Is there not a Sunday-school or an individual somewhere that would send that amount to Rev. O. D. TRALL, Ogden City, Utah Terr., and so both help our school and bless some child forever? There are many children here who would like to attend, but are too poor.

St. Oct. 12.

QUARTERLY MEETINGS.

PORTLAND DISTRICT—THIRD QUARTER.
 November.—Sweden, 18, 19; Cornish, 21; South Elliot, 23, 26; Elliot, 28, 29.
 December.—Maryland Ridge, 2, 3; Alfred, 9, 10; West Newbury, 16, 17; Kennebecport, 23, 24; Middeford Pool, 23, 24; Saco, 30, 31.
 January.—Scarboro', 2; Buxton, 4; Cape Elizabeth, 6, 7; Falmouth, 9; Gray, 11; Gorham, 13, 14; Portland, 15.
 Monmouth, Oct. 18.

FALL RIVER DISTRICT—THIRD QUARTER.

[Continued.]
 November.—Plymouth and Chiltonville, 3; South Newbury, 4, 5; West Duxbury, 5 P. M.; Fall River, St. Paul's, 7; North Church, 9; Quarry St., 11, 12; First Church, 12 P. M.; Brayton Church, eve; Portsmouth, 12 P. M.; North Easton, Main St., 17; Washington St., 18; N. Bridgeport, West Church, 19; Stoughton, 19 P. M.
 December.—Sethuete, 1; Hanover, 3; E. Bridgewater, 3; Westport Point, 6; Little Compton, 7; Somerset, 9, 10; S. Somerset, 10 P. M.
 C. C. BROWN.

A SPRING BED GIVEN AWAY

WITH EVERY WALNUT SET SOLD AT THE WAREHOUSES OF

CHAS. G. PEASE & CO.

GREATLY REDUCED PRICES.

Parlor Suits, \$50 to \$350.

Chamber Suits, \$22 to \$400.

Rare chance to buy all kinds of Parlor, Chamber, Hall, and Dining-room Furniture, at Nos. 13 and 14 Charlestown Square, Haymarket Square. Oct. 26, 27, 28.

AGENTS WANTED.

We want 100 Men and Women to sell Christmas books. Now is the time to commence. We have three that are the best in agents' hands. One of our agents make a commission of \$75.75 in two days, last week. One made \$140 in a week and one day, ending Oct. 9. Everybody wants one or more of them. Address W. J. HOLLAND & CO., Springfield, Mass., or Chicago, Ill. Oct. 26, 27, 28.

Liberal Offer to Sabbath-Schools and Others.

THE AMERICAN TRACT SOCIETY

Offer the following premiums: 50 copies of the Child's Paper, or 50 copies of the Morning Light, or 50 copies of the American Messenger for one year.

For the Names of Twelve New Subscribers to the ILLUSTRATED CHRISTIAN WEEKLY, with the money, \$24.

Premiums in the same proportion for any larger number of subscribers.

Specimen copies sent on application.

This offer holds till the first day of January, 1872.

Another Offer.

For the names of Ten New Subscribers to the ILLUSTRATED CHRISTIAN WEEKLY, with the money, \$20, we will send by mail post-paid, a copy of the beautiful chromo.

ASKING A BLESSING.

This picture, which sells for \$7.50, is an exact reproduction in colors of the original oil-painting, by Prof. Jordan.

Specimen copies can be seen at the Society's Depository, No. 116 Washington St., Boston. 25¢ of

OUR CANVASSING AGENTS EARN \$10 to \$20 daily. New Monopoly. Sell in every family to entire satisfaction. Agents wanted. Address MYERS MFG CO., 104 John St., N. Y. Oct. 26, 41

FREE. Please send your name and get specimen of STAR SPANGLED BANNER, the liveliest family paper published. Chromo FREE to all. 75 cts a year, 3 mos., 10 cts. Specimen FREE. Address Banner, Hinsdale, N. H.

STANDARD PORTRAIT

—OF—
JOHN WESLEY.

Until the present, no likeness of the founder of Methodism has been recognized as a standard. Various faces are extant, and no two are alike. Over thirty have been collected by Rev. C. C. Goss, and submitted to the persons named below, who were unanimous in favor of the one now published.

The advantage of this is that it presents just such a person as we would naturally expect to see. It shows the great man as well as the good; together with bodily vigor and mental strength. His countenance is paternal, and his whole person dignified and imposing.

COMMENDATIONS.

The best portrait of Wesley we have seen, produced in the highest style of art, and full of characteristic expression. — *Christian Advocate.*

This is Wesley as our love and reverence would naturally imagine him. His countenance happily blends benignity with power. — *Methodist.*

This portrait of Wesley stands unrivaled. — *Western Christian Advocate.*

Of the many likenesses of the founder of Methodism, this, to my mind, is the most perfect. — *G. P. Dis- cussay.*

The undersigned having examined thirty different likenesses of the Rev. John Wesley, heartily commend the one published by Mrs. C. C. Goss, both as a work of art, and as expressive of the true character of the great and good man. As this will doubtless become the standard portrait, it ought to be in the house of every lover of Methodism.

R. S. Foster, Jos. Holdich, E. S. Jones,
Jas. Porter, Abel Stevens, J. McClintock,
Daniel Wise, Geo. R. Crooks, Daniel Curry,
J. F. Durbin, Thos. Carlton, G. P. Disoway.

AGENTS WANTED.

Who will be treated with kindness and liberality, consistent with the teachings of the man whose Portrait they are required to sell to the members of the Church established by him.

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Its circulation is so large, that it can be furnished for the low price of \$1.50 a year; four copies for \$5; ten copies for \$12; twenty or more, \$1 each; single numbers, 15 cents each.

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LATEST AND BEST.

A TALE FOR THE TIMES.

"MY WIFE AND I;

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ILLUSTRATED WITH NEW

CHARACTER DRAWINGS.

By H. L. STEPHENS.

The demand for this book has been so great in advance of its publication, the orders from Booksellers have been so large, that the Publishers have been obliged to postpone its issue until the 25th of this month, in order to print an edition large enough. To be in time Booksellers should order NOW.

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GREAT BARGAINS.

WOODWARD & BROWN,

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WAREROOMS,

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Where they invite all their old friends to call and see them. Having been in the business for twenty-seven years, thousands can testify to the Durability, Great Power, combined with Sweetness of Tone, Beauty of Finish and Delicacy of Action of their Pianos. They are prepared now to offer them at greatly reduced prices, as their facilities for manufacturing are greater than any other concern in New England, and second to none in the country.

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Two hundred thousand copies of the Elgin Almanac for 1872 were burned, together with Electrotype at the Printing House of Culver, Page & Hoynes. The Almanacs are now being reprinted in New York, and will be ready for circulation early in December.

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The Mission of the Spirit;
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The author is a member of the Newark Conference. The object of the work is to show that there is not only a supernatural and superhuman, but a divine agency in the work of man's moral transformation to the favor and image of God. The book is divided into nineteen chapters, in which the Godhead, Office, and Work of the Comforter are treated with clearness, eloquence, and ability.

We are sure the Churches generally would profit by the study of this book. It is a competent and sym- pathizing helper in the Christian life. The style of the book is earnest, ardent, sometimes intense; but the author always well poised, practical and devout. It is a valuable acquisition to the evangelical literature of the times, and will accomplish good for the Master. It ought to be in every Sabbath-school teacher's hand and heart. — *Methodist Recorder.*

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For condensation, terseness, and simplicity of style, Dr. Whedon has very few superiors. This book is not a mere compilation, but bears evidence on every page of laborious, scholarly research, and originality. It is a commentary proper, not a volume of homiletics and "practical applications," and in this regard it is in striking contrast with many ponderous, expensive and pretentious works called commentaries, which are little else than skeletons of sermons. All Bible readers and students will prize it as a treasure.

The reader will find this volume of Dr. Whedon's Commentary equal to the preceding volume, which is saying much for the merit of the work. His won- derful power of condensing great thoughts and pre- senting them in the right words renders the highest satis- faction to the student of the Scriptures. So much of sound learning, of keen logic, and valuable criticism, will not fail to command the attention of the thought- ful students in all the Churches. Two more volumes of similar size will complete the work. Thousands will pray that the authors life and health may be preserved till the task is finished. — *Western Advocate.*

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Oct. 12, 64

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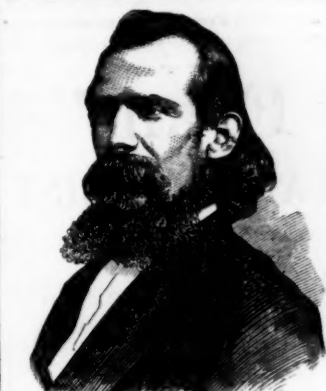
A concise history of the PART of this most wonderful of cities, and a detailed, circumstantial, and vivid ac- count of its destruction by fire; with scenes, incidents, etc. By Messrs. Colburn and Chamberlain, City Editors of Chicago Tribune. Fully illustrated from Pho- tographs taken on the spot. Agents Wanted. Ad- dress C. P. Vent, 38 W. 4th St. Cin., or 38 Murray St., New York.

Oct. 26, 1871

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED.

WHEN death was hourly expected from Consump- tion, all remedies having failed, accident led to a discovery whereby Dr. H. James cured his only child. He now gives this recipe free on receipt of two stamps to pay expenses. There is not a single symp- tom of Consumption that it does not dissipate. Night Sweats, Irritation of the Nerves, Difficult Expectora- tion, Sharp Pains in the Lungs, Nausea at the Stomach, Inaction of the Bowels and Wasting Away of the Mus- cles. Address CRADDOCK & CO., 1022 Race St., Philadelphia, Penn., giving name of paper.



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After a large practice in the treatment of diseases of the Lungs, and having learned by sad experience that maladies of this kind could not be reached by medi- cines taken into the stomach, Dr. A. J. FLAGG'S atten- tion was called to the consideration of the importance of so as means of applying remedies directly to the seat of the disease to be alleviated or cured. After much study and a long series of experiments he has succeeded in producing a new article in the long list of remedies, which will cure almost every form of disease of the Blood, throat, and lungs. Catarrh, Asthma, Bronchitis and consumption yield to it more readily and naturally than to any other known remedy. This medicine goes directly to the immediate seat of the disease, and its beneficial effects are at once manifested.

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Was first prepared with a view to the cure of Catarrh and kindred diseases of the Throat and Lungs; but it has since been used for almost all diseases of the blood, with success far beyond any expectation of the discov- erer. It is breathed directly into the lungs, and thro- them is carried into the blood, decomposing the impure matter, and expelling it through the pores of the skin. Its effects are almost immediately perceptible, and but few applications are necessary to accomplish a com- plete cure, in curable cases.

This is the only remedy known that can arrest tuber- cles on the lungs, or restore the vital functions of those organs to their healthy condition. — It can be adminis- tered to the most delicate and feeble with perfect safe- ty and certain relief.

TESTIMONIALS.

Dr. FLAGG has many communications showing the wonderful cures which have been effected by his In- haling Balm. He is at liberty to refer to a few of his im- mediate neighbors and townsmen in Claremont, N. H.: Geo. H. Abbott, Dr. F. C. Wilkinson, Rufus E. Walker, and others, who have each given certificates of equal value of the following: —

CLAREMONT, N. H., Dec. 22, 1870.

Having been for some time afflicted with pain in the chest and general debility of the system, assuming consumptive symptoms, arising, doubtless, from an im- pure state of the blood, one bottle of Dr. Flagg's In- haling Balm gave me almost immediate relief, and I think has effected a permanent cure.

K. R. COTTON.

Send for circular and descriptive of this wonderful invention.

PRICE \$3.00 PER BOTTLE. Inhaler \$1.

For sale by all Druggists, or can be procured of the Inventor and manufacturer.

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Aug. 31, 2131

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English, French, and German, Family

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FOR YOUNG LADIES AND CHILDREN. 24 and 26

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Particular attention paid to furnishing GAS FIX-

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STANDARD OPERAS.

Ernani, Faust, Lucia, Lucrezia, Mar-
tha, Norma, Sonnambula, Traviata,
Trovatore, Marriage of Figaro, Fidelio,
Fra Diavolo and Don Giovanni.

Handsomely printed, unabridged, superior to all other editions in fullness, containing all the foreign and English words, and all the music, including that of the recitatives, they are yet sold for the low price of ONE DOLLAR EACH, and will be sent to any address, post free for the above price. Finely bound in Boards for \$2.00 each.

OLIVER DITSON & CO., Boston.

C. H. DITSON & CO., New York.

Oct. 26, 17

Systematic and Persistent Advertising the
Sure Road to Success in Business.

Evans' STANDARD LIST

-OF-

150 Newspapers and Magazines,

REVISED FOR 1871.

The Aggregate Circulation of each issue of which is guaranteed to be over

4,250,000,

AND HIS SELECTED LIST OF SEVENTY-FIVE LEADING DAILIES, Circulation over 751,000,

OFFER BY FAR THE GREATEST INDUCEMENTS TO ADVERTISERS,

and the careful attention of all who are about contracting is called to these lists, which are enumerated in full in our advertising hand-book, and to the following

Unparalleled Offer.

We will insert an advertisement of not less than FIVE LINES in all these publications,

925 IN NUMBER.

including ALL THE BEST MEDIUMS in the States east of the Rocky Mountains, EVERY WEEK in weeklies, one time in monthlies and EVERY DAY IN DAILIES, except those specified e. o. d.

ALSO IN

3,000 Daily and Weekly Papers, comprising in all about ONE HALF of all the publications in the country, and in our judgment ALL that can be judiciously used, unless it be for a standing advertisement running six months or longer, and including

24 Dailies, 950 Weeklies in New York State; 27 " 190 " in New England States; 30 " 235 " in Middle States; 30 " 235 " in Southern States; 1,000 " in Western States.

ONE MONTH FOR \$265 PER LINE.

\$250 per line per month for each additional line, up to 10. (Special rates for more than 10 lines, or for more than one month),

OR,

Less than \$1 per Month

FOR EACH PAPER FOR AN

Eight Line Advertisement.

The regular price of which in very many of these papers is from

\$20 to \$64 Each.

PLEASE EXAMINE THE LISTS CAREFULLY,

JUST PUBLISHED.

Evans' Advertising Hand-Book

FOR 1871.

Containing a complete List of the above-mentioned Papers, together with Valuable Suggestions to Advertisers. Handsomely bound in flexible Muslin. Price \$1. In Paper, 50c. Sent, post free, on receipt of price. Address

T. C. EVANS'

ADVERTISING AGENCY,

106 Washington Street,

Boston.

Aug. 31, 1871

1871.

New Fall Carpets.

We are now prepared to show the finest stock of ENGLISH and AMERICAN CARPETS,

Oil Cloths, etc.,

Ever opened in this city, which we shall sell at a small advance on cost of production.

WHOLESALE OR RETAIL.

Specialty made by us in Carpeting Churches and Public Buildings.

GOLDTHWAIT, SNOW & KNIGHT, 33 Washington Street, BOSTON. Sep. 21, 1871

THE BEST MEDICINE FOR COUGHS AND Consumptive Complaints that ever I saw, is the Throat and Lung Specific made and sold by J. C. INGALLS, MELROSE, MASS.—John McLaughlin, 61 Appleton St., Boston. Mar. 30, 1871

WANTED. Intelligent American girls to work in Silk Factory at Canton, Mass. Steady employment, light work, and fair pay. Apply at Factory, or to SEAVEY, FOSTER & BOWMAN, 42 Summer St., Boston. 31*

Why is it

THAT people dread so much to purchase and wear a new pair of Boots or Shoes? The reason is this: because the boots and shoes they generally buy have to be "broken in," as the saying is, for the reason they do not fit the foot. A perfect fitting boot or shoe needs no wearing to make it easy and comfortable. The undersigned give notice that, after thirty years' experience in the manufacture and fitting of boots, they have perfected a Last, which, with the different widths and fullnesses, enables them to fit every foot in a neat, stylish manner, and at the same time give perfect comfort to the most tender feet. Our Boots and Shoes are made on seven different widths and fullnesses on this new anatomical last for Ladies', Gents', Misses', Boys' and Children's wear. The following is a description of these lasts, with their widths, and all persons, male or female, young or old, having difficult feet to fit, will do us a favor to call and see what we can do for them: (1.) S. S. Which means very slim on ball and instep. (2.) S. S., or full instep and narrow sole. (3.) S. M. Slim instep and wide sole. (4.) M. Medium width and instep. (5.) F. Full instep and wide sole. (6.) X. F. Extra full instep and broad sole. (7.) W. Large enough to fit the widest and fullest feet. At most stores but two widths are kept, and thus it is very difficult to obtain a good and easy fit. With the advantages we have for fitting every one, it may be seen how unnecessary it is to pay high prices for shoes made to order when we fit you at once and in every way as well.

JOHN MANFIELD & SON, 14 Tremont Row, Boston.

THE SOLAR GAS GENERATOR,

FOR LIGHTING

Dwelling Houses,

Public Buildings, and

Manufactories.

Having recently purchased of the Consolidated Gas Co. all their property, including their valuable Patent Rights, we propose to continue the manufacture and sale of the SOLAR GAS GENERATOR.

We shall endeavor to maintain the enviable reputation that this apparatus has already won, as being the Best now in use.

In order to promote a more rapid sale of our

Gas Apparatus,

we have made Large Reduction in Prices.

We are enabled to present to the public abundant testimonials of its merits as regards its Simplicity, and Safety as well as the Cheapness and Brilliance of the Light.

GASOLINE,

Of the Best Quality, constantly on hand.

J. J. WALWORTH & CO., NO. 1 BATH STREET,

CORNER OF CONGRESS AND WATER STREETS,

BOSTON.

Oct. 5, 1871

F. A. CLAPP,

DEALER IN

HATS, CAPS, FURS,

GLOVES, MITTENS,

Gent's Furnishing Goods.

TRUNKS AND TRAVELING BAGS,

Old No. 223, New No. 371

Main St., Worcester, Ms.

An assortment of Methodist Hymn-Books constantly on hand. July 6, 1871

RIFLES, SHOT-GUNS, REVOLVERS, Gun Material. Write for Price List, to Great Western Gun Works, Pittsburgh, Pa. Army Guns, Revolvers, etc., bought or traded for. Agents Wanted. July 27, 1871



[ESTABLISHED 1843.]

WEBB & TWOMBLY'S

Chocolate, Prepared Cocoa, Broma, etc., etc.

Our Chocolate and Cocoa have invariably taken the highest award when placed in competition with the preparation of other manufacturers, and we guarantee them to be unsurpassed in quality. Give them a trial, and you will use no other. For sale by all first-class dealers.

JOSIAH WEBB & CO., 45 Chatham Street, Boston. Apr. 27, 1871



Aug. 10, 1871

IT will wash thoroughly in any kind of water, without heating, and will be found a

GREAT SAVING of Fuel, Clothes, and Labor.

Warranted not to injure the most delicate fabric, and no other soap is so good for the skin. TRY IT, WILL YOU?

MANUFACTURED BY A. L. CUTLER & CO., Boston, Mass. Sold by all Grocers.

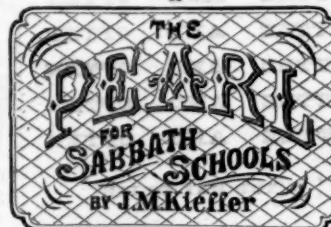
Wesleyan Association Hall, 36 BROMFIELD STREET.

This beautiful hall is so located that it is free from noise at any hour of the day. Will accommodate easily 300 persons. Is well adapted for Lectures, Concerts, etc. Only one flight of stairs from the street.

For terms, etc., inquire at 35 Bromfield Street, of J. P. MAGEE, or the Janitor.

July 20, 1871

The Wonderful Success



is due to the real merit of the book. THE PEARL SUNDAY-SCHOOL MUSIC-BOOK published for years, and is daily increasing in popularity. Everything is

NEW, BRIGHT, and BEAUTIFUL.

Don't fail to examine it, if you desire to create a new interest in your Sunday-School music. Price: Bound in Boards, 35c.; \$3.00 per dozen; \$30.00 per hundred. A specimen copy, in paper covers, mailed on receipt of 25 cents.

Sold by BROUHAM & WYMAN, 13 Bible House, New York; HENRY A. YOUNG & CO., Boston; and booksellers generally throughout the country.

S. BRAINARD & SONS, Publishers, Cleveland, O. Aug. 10, 1871

PURE

UNFERMENTED WINE.

T. B. WELCH, M. D., Vineland, N. J., Manufacturer.

The "Fresh Juice of the Grape," for Sacramental and Medicinal purposes; improves by age, and if "KEPT HEAVY IN BODY—one bottle will make one and a half rich wine. Single bottle, 1 1/2 pints, \$1.50; cases of 6 for \$8.50; do. of 12 for \$15. Send for Dr. Welch's circular.

WM. H. DOUGLAS, Sole Agent for the New England States, 637 Tremont Street, Boston, Mass.

REFERENCES.

Rev. GEO. S. HARR, Tremont St. M. E. Church, Boston, Mass.

Rev. ROLLIN H. NEALE, 1st Baptist Ch., Boston, Mass.

Rev. N. G. ALLEN, 3 Hollis St., Boston, Mass. May 14, 1871

CHURCH ORGANS.

E. & G. G. HOOK & HASTINGS, BOSTON.

Builders of the powerful COLISEUM ORGAN; the large Organ in the PLYMOUTH CHURCH, Brooklyn; CHURCH OF THE IMMACULATE CONCEPTION, Boston; HOLY TRINITY, Philadelphia; CHRIST CHURCH, Cincinnati; UNITY CHURCH, Chicago; CENTENARY CHURCH, St. Louis, and of many hundreds of instruments of all sizes, in every part of the country and for all denominations. The manufacture of a new class of PIPE organs or

CHAPEL ORGANS,

is now a specialty in our business, an assortment of which we shall endeavor to keep on hand for ready sale. They are adapted for use in CHURCHES, CHAPELS, PARLORS, LODGES and SCHOOLS. Prices from \$50 to \$1,000. Illustrated Catalogue of "Chapel" Organs and descriptive Circulars of larger sizes furnished on application. Orders for tuning and repairing promptly executed.

E. & G. G. HOOK & HASTINGS.

Church and Chapel Organ Builders, BOSTON, MASS.

Jan. 3, 1871

TROY BELLS.

OLD ESTABLISHED TROY BELL FOUNDRY. TROY, N. Y. (established 1852), a large assortment of Church, Academy, Fire Alarm, and other Bells constantly on hand, and made to order. Made of Genuine Bell Metal (Copper and Tin). Hung with Rotary Mountings, the best and most durable ever used. All Bells Warranted Satisfactory. Large Illustrated Catalogue sent free upon application to JONES & CO., TROY, N. Y., or 100 Dearborn St., Chicago, Ill. May 20, 1871

Attention, Agents! Think of This!!

Wonderful Season!!! 30,000

COPIES of Brockett's History of the Franco-German War sold first 60 days. It now contains a full history of the Red Rebellion in Paris, making nearly 500 pages and 150 elegant illustrations, and will sell five times faster than heretofore. Price, only \$2.50. Incomplete works, written in the interest of the Irish and French, are being offered with old illustrations, and, for want of merit, claiming to be official, etc. Beware of such. Brockett's, in both English and German, is the most important, popular, reliable, cheap and fast selling work extant. Look to your interests, strike quickly, and you can earn money. Circulars free, and terms excelled by none. Address GOODPASTER & CO., 37 Park Row, New York; or 148 Lake Street, Chicago. Feb. 16, 1871



THE WEED "Family Favorite" SEWING MACHINES

Are the most popular in the market, because they are capable of executing a greater variety of work with fewer changes and less superfluous attachments than any other machine in existence.

"SHUTTLE," "STRAIGHT NEEDLE," SELF-ADJUSTING TENSION.

Can be purchased and payments made in SMALL MONTHLY INSTALLMENTS.

Reliable Agents wanted on commission and otherwise. For terms, descriptive circulars, and samples of work, address or apply to

WEED SEWING MACHINE COMPANY, 340 WASHINGTON STREET,

Feb. 16, 1871

JAS. H. FOWLER, Agent.

MENEELY & KIMBERLY,

BELL FOUNDERS, TROY, N. Y.,

Manufacture a superior quality of Church, Academy, Fire-alarm, Factory, Chime, Tower, Clock, Steamboat, Court-house, Farm, and other Bells, of pure copper and tin, mounted in the most approved manner, and fully warranted. Catalogues sent free. Address, MENEELY & KIMBERLY, Troy, N. Y. Feb. 23, 1871

Whitney's Neats Foot Harness Soap. (STEAM REFINED.)

It Oils, Blacks, Polishes, and Soaps at the same time. For Sale by Harness Makers, Grocers, and Druggists everywhere. Manufactured by G. F. WHITNEY & CO., Lexington, Ms. Aug. 17, 1871

DR. S. S. FITCH'S FAMILY PHYSICIAN, 90 pages sent by mail, free. Teaches how to cure all diseases of the person, skin, hair, eyes, complexion. Write to 714 Broadway, New York. Jan. 26, 1871

ZION'S HERALD.

This is the oldest Methodist newspaper in the world. It is published by the BOSTON WESLEYAN ASSOCIATION, composed of twenty members of the Methodist Episcopal Church, and is the recognized organ of our Church in New England. The Association undertake the risk and care of publication solely for the benefit of the Methodist Church, and the cause of Christ, without receiving any fee or reward whatever for their services. Unlike most other Methodist papers, the Herald has never received any support from the Book Concern, and is, therefore, entirely dependent on its own patronage.

1. ZION'S HERALD is published weekly, at \$2.00 per year, invariably in advance. Ministers \$2.00 per year.

2. All Traveling Preachers of the Methodist Episcopal Church are authorized Agents, to whom payment may be made.

3. All communications designed for publication should be addressed to the Editor, and letters on business should be addressed to the Agent.

4. All biographies, accounts or revivals, and other matters involving facts, must be accompanied with the names of the writers.

5. We wish Agents to be particular to write the names of subscribers in full, and the name of the Post Office, to which papers are to be sent, in such manner that there can be no misunderstanding.

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